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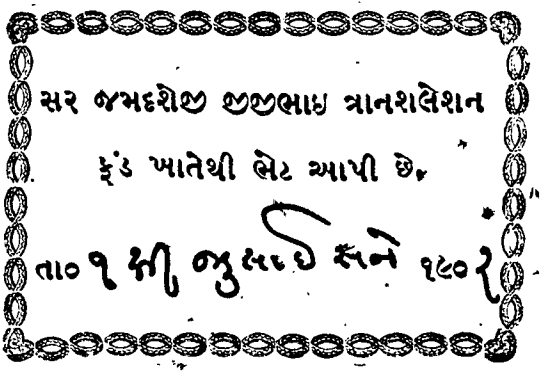

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A DICTIONARY

of the

GÂTHIC LANGUAGE

of the

ZEND AVESTA,

being

Vol. III

66127

of a

Study of the Five Zarathushtrian Gâthas,

the Commentary, vol. II, completed in lexicographical form, with full grammatical details, as the sequel to the XXXIst Vol. of the Sacred Books of the East, pp. I—XXX, 1—194

by

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Firstissue ש to ץ (pp. 623—821.)

Pxa-d-4

To be had of **F. A. Brockhaus** in **Leipsic.**
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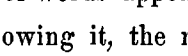
E. Th. Jacob, Erlangen.

Preface and Introduction.

I make little apology for the delay in the appearance of this third volume[1], or for its appearance in sections.

The great pressure of claims upon one who professes to teach a subject, all the related texts[2] of which have not yet been properly edited, the lexicography by no means fixed, and the side issues not exploited, is such as to excuse any delay, so long as there has been no neglect.

I was indeed for a time forced to pause through the illness of a very expert type-setter in Erlangen. And soon after, on recommencing the printing, I found that I was departing from the external method with which I began as to some trifling matters of detail. And this leads me to say at once that students in using this book must overlook such matters as, for instance, a variation in the use of the sign $\_^{0}$ alternated, I fear, sometimes with '—', also imper. for imperv., to gain space in a crowded line, and also the omission to place 'later Avesta' after some words in the early sheets, etc.

Where such a shape of words appears, as for instance  with unoccupied space following it, the reader will understand that it is meant that the word occurs in the later Avesta, this dictionary primarily concerning the old Avesta, the Gâthas, present opinions as to the later Avesta being just at this point provisional.

I cannot pretend that this variation occurred from want of attention; but it certainly occurred from a lack of conviction as to the

[1] I use the words 'gâthic language' in a restricted sense, 'a dictionary of the Gâthas' (so) appearing uncouth to me. It is needless to say that this volume treats only of the Gâthas and not also of those limited texts which have survived in the gâthic language. The term 'dialect' applies of course not to the more original Gâthas, but to the later Avesta.

[2] It is a curious fact that the pahlavi Yasna has never been edited with the collation of Mss. except to the extent of the Gâthas and yasna IX. 1—48; see the Journal of the Royal Asiatic Society, July, 1900. I am however about to publish the rest of Yasna IX. and Yasna X with all the Mss. collated; and will, I hope, continue without interruption till the whole pahlavi Yasna has been presented as deciphered, edited, and translated upon the same plan as that presented in the first volumes or 'parts' of this book, pp. 1—195, accompanied however with a somewhat fuller commentary.

importance of the matter, as to which I may well have been in the wrong.

Let me say here that I derive some consolation for such kind of blemishes from the many and sometimes gross mechanical oversights in some most valuable texts of the Gâthas (based upon the 'Resultate der Silbenzählung', the work of Roth's pupils) which were published twenty odd years ago. The eye of a scholar really possessed with his subject reads characters under the pressure of impulse and memory. While the handwriting of others is read correctly because with less interest, no really original writer can always avoid misreading his own words and printing one for the other [1].

Less trivial as an irregularity would be my dropping the old transliterations of Max Müller's Sanskrit Grammar to which I had become committed most naturally through my associations. Those who lay stress upon transliteration may be further repelled by my adhering even here to such clumsy forms as *sh* for *š*, etc. I am far from being among those who would look superciliously upon such a matter; but I frankly confess that the stress of labour, the demand for speed, the harassment and anxieties attendant upon the main subject matter of Zend philology, when presented as I think it ought to be presented, have made me somewhat impatient as to the matter of uniformity in these minor particulars. Let me say here that I enter so fully into these details because I fear otherwise to repel beginners, the number of professed experts being exceeding small.

For similar, and still more awkward departures, I asked pardon in my issues of the texts and translations Parts I. and II, 1892—94. If I should live to be able to print another [2] edition of them, as the first is exhausted, I will be more careful to eliminate such defects.

[1] A special difficulty meets me in common with all zendists, which is that we are obliged to depend upon our own preoccupied eyesight, as we can get no proof-readers. The same difficulty met me in writing my latin in vol. I. 'Friends' esteem it a small compliment to criticise too closely. One of them allowed me to write 'oboedientia' and 'obedientia' nearly side by side, and tried to persuade me that 'it is a wonder that no one . . .' meant 'mirum est quin nemo** (verterit)', vol. I p. 233. I still think that it means 'mirum est quin aliquis (verterit)'. I may however possibly be too stringent here, or indeed I may have to confess to an oversight.

[2] See below where I mention the repeated offer of His Lordship the Secretary of State for India in Council.

Since 1887, and even since '92, some very interesting improvements in the decipherment of pahlavi have been published.

As I could not of course entirely change the method of reproducing pahlavi from one volume to another owing to the fact that its decipherment is considered especially troublesome, I note the most important of these changes here.

The suffix *man* is often to give way to *â*, as for instance in the following words, havâ for hôman, havâm for hômanam, benafshâ for benafshman, berâ for benman or barman, pûmâ for pûmman, libbamâ* for libbemman, lanâ for lanman, rôêshâ for rôêshman, denâ for denman, mâ for maman, levatâ for levatman, tamâ for tamman, latamâ for latamman (but the tamâ here may be tammân or tammâh), nêvak as of course for nadûk, this latter having been used by me solely on account of the glossaries, and to avoid confusing the inexperienced reader, medamâun- for medammûn-, vishmâun- for vashammûn-, mê'îm perhaps for madam, bên for dêŋ, aêgh for aîgh, dên for dîn, vebêdûntano for vâdûntanŏ (this last I have ventured to improve in the text of the dictionary, reading vabdûntanŏ), o for ŏ, etc. I may as well here as anywhere emphatically state that all my labour upon the asiatic commentaries has been intended to show their defects quite as much as to show their value ('den Werth und Unwerth der Tradition').

To mention more serious matters, no expert will need an apology on my part for advancing upon my former exegetical opinions of 1887 in S. B. E. XXXI, of 1892 in the Gâtha texts of Y. XXVIII—XXXIV, and Comm., and upon those of 1894 in the Gâtha texts of Y. XLIII-LI, LIII. A scholar who did not advance upon his opinions of seven, nine, or fourteen years back on such a subject of the Gâthas would show himself lacking in all spontaneity. (I make these commonplace remarks here on account of the circumstances of the subject which are exceptional; what is commonplace in relation to other themes is not so with reference to this.)

I would now pointedly refer to my more conclusive opinions on the Gâthas as expressed in my articles on the Ameshaspentas. See 'Asha as the Law in the Gâthas' printed in the Journal of the American Oriental Society in vol. XX, pp. 31—53 1899, 'The Personified Asha' ibidem, vol. XX, pp. 277—302, 1899, 'Vohu manah in the Gâthas'

ibidem, vol. XXI, pp. 67—87, 1901. And I refer emphatically also to those in my new and more popular edition of the Gâthas, Leipzig 1900[1].

There I present only the most pressing alternative possibilities, owing to the object held in view; but a fresh verbatim translation into english will be found immediately following the revised metrical one.

Both the one and the other were indeed intended for use among non-experts; but they contain, and especially the english verbatim contains, what are in some respects necessary advances upon the older editions.

Experts in Zend philology need not to be reminded that while certainty as to our results is quite undoubted in so far as the main questions essential to the history of moral and theological opinions are concerned, yet much uncertainty still prevails as to questions of philological detail. They will however be willing to concede, after careful examination, that a large part of this indefiniteness is an uncertainty only between two or more closely related renderings, each of which contains matter of doctrine elsewhere expressed or inferable in the clearest manner at other places within the same documents. Under these circumstances no searcher in gâthic lore should fail to be gratified when an attempt is made to present *all the possible opinions*[2], each of which deals with ideas of great value and rare at the period of their statement in the Gâthas, though each alternative will convey some item of meaning, the precise certainty of which can never be fixed at present, or at any future time, by any impartial expounder.

As to the general plan of this volume I do not know whether I need more to make an apology, or to assert a claim. It is certainly a commentary and a lexicon combined, including also a grammar.

For an ordinary purpose all that would be needed would be the words, with the one explanation which the author, or authors, prefer.

[1] See 'The Gâthas of Zarathushtra' in metre and rhythm, being a second edition of the metrical version in the author's edition of 1892—94, to which is added a second edition, now in english, of the former Latin verbatim versions, etc., 1900, price Mk. 7, to be had of F. A. Brockhaus, Leipzig.

[2] This has been my chief secondary object from the beginning of my extremely prolonged studies. Every opinion ancient or modern, which is at all worth consideration, will be found reported in my texts, latin verbatims, commentary, pp. 395—622, in my new edition, or here, and in these as supplemented by a new edition of SBE. XXXI upon which I am at present occupied.

It is practicable to proceed in that way when two or more authors combine to control all expressed opinion upon the subject. It is probably fortunate for me in one view of it, that I stand in this respect quite alone, for it induced a mode of procedure of which I approve the more as events develop.

Not excepting Spiegel's honest and laborious efforts, no one, so far as I am aware, has ever ventured to attempt to bring up the whole subject with an exhaustive discussion of every part of it.

I could not have done this in my texts, full as they were, nor in my commentary, for the book had already reached 622 + xxx pages, and both funds and time were exhausted [1]; but still those 652 pp., so far as they extend, treat of matters never before closely discussed, so far as I know, at all to the degree there reached. Of course I had to expect a mortal *Polemik*. To the honour of the great country where I had done my work I have received only too noble an encouragement. But the hazard has been exceedingly great.

The prospect of such an onslaught as that which one great zendist made upon his colleagues (with a forgetfulness of all sense of honour) has however, as I say, had the happiest effect upon my own well-meant exertions, for it forced me into the comprehensive method. Far be it from me to refrain from expressing my pointed gratitude to those who have done extremely valuable preliminary work, while most honourably stating that their results were provisional. For in fact my eminent friend and also adviser, the late Professor Rudolf von Roth [2],

[1] See p. 622, where I mentioned that this dictionary was to follow.

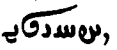
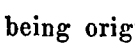
[2] I have to express my acknowledgments to this great scholar for inviting me to special personal conferences as well as to attendance upon his lectures during the working time of an entire year, so enabling me to get his full views upon the Gâthas. In return for this I put into his hands at his urgent request my first tentative printing of Vol. I pp. 1—312, receiving his thanks before his class. He also wrote later, February 17, 1884 'ich habe Ihr Werk bis Seite 312, alles inzwischen gedruckte, also Bogen 40 und folgende wird mir sehr erwünscht sein' . . .; - this, although he was fully aware that I differed with him as to important details.

He also wrote ten years later, thanking me for vols. I and II, and for my contribution to the Festgruss. This last consisted in a sanskrit translation of Yasna XXVIII. Following upon this I contributed to the Transactions of the Congress of Orientalists held at Paris in 1897 'The Sanskrit equivalents of Yasna XLIV, pp. 317—326, Section Arienne'. The rest of the Ahunavaiti Gâtha had been similarly treated by me years previously, and all of them since then. But time has not yet been found to print them.

often assured me that amidst his pressing engagements upon his more immediate speciality, the Rig Veda, he could only offer his invaluable suggestions upon the Avesta while awaiting the full explanation of all the materials.

I also thank those who have expounded his views so scharfsinnig, honourably and truthfully announcing (as they do) their results to be in so far provisional and preliminary.

They have done also, as I believe, far more (upon both the Avestas) than expound the views of the great *guru;* and I am proportionably deeply indebted to them. But the time had surely come for someone to make at least an attempt to present the texts in full edition with tentative explanations and translations of them, and with a fresh translation of the Gâthas in view of them, while holding Roth's ever important views continually in mind. This work I am now endeavouring to complete. The volume is an attempted lexicon-commentary on the four texts, zend, pahlavi, sanskrit, and parsi-persian, together with the translations presented in the first volumes 1892—94, 1900 and 1901, but of course it presents a full treatment only of the gâthic texts. As the first and second volumes are exhausted, and it may be difficult for those who use this volume to obtain them, I have cited the pahl., sansk. and pers. texts freely; but even with the other volumes within reach, it would be impossible to discuss them without extracting them from their places, and setting them in a clear light. This has led me into extra labour, expense and loss of time.

As I think it to be altogether necessary to present the various alternative possibilities, so I hope on the other hand to continue to do what I can in the matter of new suggestions; and if I err on the side of fulness, I hope that the circumstances will be held in view. What would become of the future of science if we confined ourselves to what has been already discovered? Better that one should venture at times upon what may seem to a beginner to be even far-fetched. I would especially recommend to unprejudiced readers what I advanced so long ago as 1887 in S. B. E. XXXI, as well as in vols. I and II of this work upon the relics of original pahlavi-avesta writing; such as in  , as being original pahl.-av. =zend = *y* with its inherent , =  = *-yam*, also = =pahl.

𐬬=𐬌+𐬎 cursively written, etc. See Z. D. M. G., Bd. XLIX. 111. Heft 5. 581, 1895; also for Oct. '98 and July 1901; see also below, upon the alphabet.

As this is the first publication in Europe in the form of a dictionary, since Justi's „musterhaft zweckmässig eingerichtetes Handbuch" (so Roth) [1], I am constrained in common with all responsible writers, to express my deep sense of obligation to that valuable work and its gifted author, much antiquated as it now is, and differing, as I do, from its then (1864) expressed opinions as to the degree in which 'tradition' is to be considered. Far from being, as the learned scholar once too modestly said of it, a 'mere collection', it is a collection crystallised with marvellous completeness. Founded of course upon Spiegel's widely extended pioneer labours, it is yet by no means a slavish readaptation [2]. It is greatly to be regretted that a second edition of it has never appeared.

No one will contradict me when I assert that it has done more practical service for its subject than any other work upon it; while, as being in a sense dependent upon Spiegel, it reflects the highest credit upon that laborious scholar, the Nestor of this branch of learning. Texts indeed are 'before all' as necessities; but on the Gâthas the first texts were at that period naturally and necessarily more due to the type-setter than to the editor, particularly when the editor, as in the case of the pahlavi Yasna, had but a single codex to reproduce. Nevertheless we owe a great debt to the authority who could bring about the indispensable printing of that work, even in the most rudimental form. I would however repeat that in referring to the Dictionary of Justi, and in expressing my welcome to those promised by two scholars, I feel that this book is altogether on a different plan from either, or indeed from most books of the sort. So that I have no selfish interest in lauding the one, or in welcoming the others. With regard to the Avesta Dictionary of K. E. Kanga, Bombay, the Education Society's Press 1899, pp. 611, while I have not had time under the pressure of my own work to examine it as closely as I would

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[1] Z. D. M. G. Vol. XXV, page 1.

[2] the remarks which occur in reference to that work in another well-known book, are, I should think, now universally repudiated.

like, I yet fully accept and repeat the handsome remarks in the Muséon, nouvelle série, vol. 1. 1900, comptes-rendus, p. 95: 'c'est un dictionnaire utile et digne d'éloges'.

It remains to me to express once more my gratitude to the British Government for the kind patronage of the first volumes (see above), and for the offer of His Lordship the Secretary of State for India in Council of a further subvention.

Whether life and strength will be spared me to print another worked-over edition of those laborious texts I cannot say, although, some of them being now nearly ten years old, my own advances in opinion antiquate them to a certain degree. I would also express a high sense of indebtedness to the Trustees of the Sir J. Jejeebhoy Translation Fund of Bombay for their kind and generous assistance, as well as to many others of the eminent Parsis of that city.

Though a late revered friend (in South Germany) advised me not to refer to citations of opinion [1]; 'lassen Sie dem Buch den Lauf. Das ist, wie mir scheint, viel würdiger, . . . Oct. 31, 1894 [1],' nevertheless I think I will sacrifice a little 'dignity', and for a moral reason refer to a matter which may be misunderstood by some future student. [2] It is this: a very eminent man of letters, closely associated with the leaders in Zend philology (though not himself, as I believe, an author in this specialty), in the course of an honourable notice of the first volumes of this work in a leading London journal just after they appeared together, August 10th 1894, remarked upon the curious absence of the mention of the former volumes from some other works which followed them on the same general branch of investigation, evidently suspecting a so-called partial 'conspiracy of silence'. These omissions must however have been largely accidental and unintentional. For with the exception of a very small group gathering about an honourable, but to me not-sympathetic master, not a single one of those writers, the authors of the works referred to, had failed to communicate to me personally a high sense of recognition for the volumes presented sometimes after pointed suggestion. A little

[1] I at that time feared an irresponsible combination.

[2] I am professionally consulted as to analogous matters with regard to other writers.

boycotting, as we call it in England, would not indeed have much mattered. Still, I must own to it, if an old friend (in '84) after some years of observation (my first tentative printing was done in '79—'81) could write of my issues of '92—'94 as a 'wertvolles Buch', etc. etc., if another of them thought that the volume 'umfasst in der That das gesamte (*so*) Rüstzeug zum Studium dieser unendlich schwierigen Texte'; if it showed to still another 'eine Vertiefung der Methode . . .', etc., then I should certainly have thought that these gentlemen, who valued my laborious publications so highly, would at least, when printing on the same important theme, have shown to the general public, as well as to me personally, that they were aware of their existence.

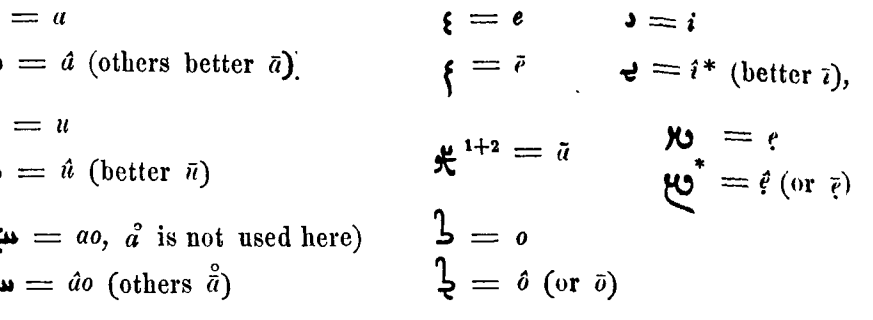
Nothing was however so much missed beside those generous allusions which have, I fear, exaggerated what were supposed to be the merits; but still I should have thought that trusted associates would have done what they could to relieve my anxiety as to the sale of the edition.

That anxiety was, however, happily not justified; and I am sincerely thankful for the indulgence of friends and for the silence of opponents. I hope to progress henceforth with the printing of the remaining sections without intermission.

Oxford, Feb. 1902.

L. H. M.

The alphabet used in these volumes is as follows:



k, kh or -2, g, (larger , or = ĝ), gh(or -2), = english ch (or c, or ḱ), j (ǰ), t, 3 = ṭ, ḍ, or -2, th, or -2, d, dh, or -2, ṅ; others use a character which requires a special type: n, ñ (this character originally expressed something more than an 'n', probably 'an'; ń; others ň, etc., p, f, b, v interior, german w, corresponds to ind. bh, (at times probably also representing english w); m, y initial (= y* initial not used here), y* interior, r, (-2 = l), v initial, v interior, or english w, see ; s, z, zh(others ẓ, etc.), š, others ś, sh, others ṣ, ś k (so used by me in 1879 —92 only from want of types. I now prefer š, or s, before *; others ś), h, ḥ before *, hm*, + pahlavi-avesta = + , or + , h + v, or kh + v. **

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1 some find an increased form of this = long ā̃. 2 no types at hand.

3 some find a modified form of this = ḍ.

** As I used the avesta characters in printing in my first volumes, I must confess to having been somewhat indifferent and almost careless as to the matter of transliteration; hence my rather rudimental expressions of the equivalents in english. As to , see above and elsewhere.

The following suggestions have been from time to time advanced by me since 1887 in S. B. E. XXXI, and in the earlier volumes or parts of the present work. Some of them are of course still tentative.

is sometimes a mechanically united + , or + representing '-ân' as in , etc. acc. pl. masc.

The present avesta alphabet having been developed from the more ancient forms of pahlavi, we are not surprised to discover that some of its characters are absolutely identical with pahlavi, both in form and value. The so-called 'letter' is simply a pahlavi compositum retaining its original value, which was = *kh* (or *h*), + which was *v*, german *w*, = *khv*, or *hv*. In pahlavi of course the signs might at times represent other sounds, but *khv*, or *hv*, was and is the most natural effect of them even at that stage of the language. As we have thus one important and familiar pure pahlavi compositum in the avesta alphabet, we naturally look for other traces of original values, and we soon find them.

, at times = accidentally, or purposely lengthened in one of its chief original uses as pahlavi avesta, i. e. as + mechanically united in a cursive writing. This + = properly represents avesta ∓ as in gâthic ; otherwise written . At times also a nasalisation has been lost from it, so that it properly = = = *-yâṁ*, inst., dat., abl. du. In the transition period usage became unstable and various; = could stand for , or at times for , .

Here I dwell for a moment somewhat more at length, as this , , is especially important. Such forms as *bâzuvę* do not exist; = flown together, and = purposely lengthened to distinguish it from = *š*, *š́*; the word is *bâzubhyâm*, ind. *bâhúbhyâm*. Nor is there any such word as *vaệdhayęmi*, or *-yęimi*. here is = *yâ*, *vaẹdha(y)yâmi*, the superfluous = *y* having been first inserted to guide the readers at the transition period, the = *yâ* being left in its original shape, till it finally became mistaken for = *ę*. The termination was originally = *-yâmi* beyond all manner of doubt.

The *ę* sound is totally absent. The mistake arose from the fact

that 𐬀𐬵 may also represent 𐬀+𐬌, *a* + *î* quite as well as as *y* + *a;* and avesta-pahlavi 𐬀 = *y* or *î* was later reserved for zend short 𐬀, so that we have in 𐬀𐬵, purposely lengthened to 𐬁𐬵, = *a* + *i* = *e*. But this mistake was very unfortunate, as it disfigures not only the terminations, but the interior forms of many iranian words, and is especially obvious in the termination of *ya* stems of verbs. Notice as above the first personal singulars in *yâmi*(?), or *yâimi,* where 𐬁𐬵 grotesquely misrepresents them as *yemi*, etc., a singularly unsightly blunder. There are no first personal singulars whatever in *-yemi*, or *-ye(i)mi*. How would an indian *yemi* look? Notice that the mistake occurs some eleven times after the appearance of the warning 𐬀𐬀 = *y*, as against about four cases of the more correct *-yâmi.*

So of the unsightly 𐬀𐬵𐬎𐬎𐬎𐬎-, in 𐬀𐬵𐬎𐬎𐬎𐬎, etc., some 21 examples as 1st sg. conj. Fortunately it does not exist. 𐬀𐬵𐬎𐬎𐬎𐬀 is already *ayânî*, and we need only to remove the superfluous *y*. 𐬀𐬵𐬎𐬎𐬎𐬎 is *a(y)yânî*, read 𐬀𐬵𐬎𐬎𐬎; so with the remaining cases of this false 𐬀𐬵𐬎𐬎𐬎𐬀-. 𐬁𐬵 is beyond all doubt 𐬀𐬵 = *yâ* purposely lengthened to distinguish it from 𐬀𐬵 = *ś*, or *š;* see the case of the correct 𐬀𐬵𐬎𐬎𐬎𐬎, *ufyânî*. So in the first sg. pret.; nothing could be more disfiguring than 𐬀𐬵𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎, 𐬀𐬵𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 = *vîdhâraem*. Fancy a sanskrit ***dhâraem*.

The words are 𐬀𐬵𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎, 𐬀𐬵𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 *berejayam*, *vîdhârayam*. So of all the other occurrences. The 𐬁𐬵, if left in our texts, should be so understood, or better replaced with the simple letters 𐬌, or 𐬍, + 𐬎 which were invented for the especial purpose of saving us from such crude blemishes as *vidhâraem*, etc., so, falsely transcribed.

It would be merely to expand my illustration, if I should cite the 𐬀𐬵𐬎𐬎𐬎𐬎𐬀- 's of the 2d sg. act., or repeat what I said about 𐬁𐬵𐬎𐬎𐬎 in Z.D.M.G. July, 1901.

There is no such word at all as *nase*. The 𐬁𐬵 is again simply lengthened from 𐬀𐬵 to distinguish it from 𐬀𐬵 = *ś*, *š;* decipher *nasya;* see indian *náçya*. After the above it is hardly necessary to mention

the monster *ẹ* in the third personals after 𐬌𐬌 in singulars, duals, plurals, actives and middles; see the list in Bartholomae's Verbum. In every case without exception -𐬌𐬌𐬵-, or 𐬵𐬌𐬌 = -(*y*)*ya*- or -(*y*)*yâ*; for the impossible -*ẹ*-, -*ê*- everywhere.

In 𐬌𐬀𐬵𐬌𐬵𐬌𐬌, I think we have a rational form where 𐬌 purposely lengthened from 𐬌 = *ya* is left in place to express itself. The word is *aoshyatẹ* probably; *aoshẹtẹ* was never uttered by a person speaking his native language. The explanation of the 𐬌 after *y* in all the middle forms above cited is that 𐬌 = *ya*, or '*yâ*', was *erroneously imitated from the correct final* 𐬌 *which of course equalled ẹ*; cp. indian *-ate*, 3d sg. pres. med., etc. Perhaps it was original *âi*, like the indian conjunctive; but I, for one, do not object to an 𐬌 described as *ẹ*. The early readers, half-scholars as they were, saw 𐬌, mistook it for a false letter, perhaps for 𐬌 *ṥ*, *š*, and corrected (sic) after the final correct 𐬌; so of the middle torms in 𐬌 = *ẹ*.

But I cannot refrain from expressing an obvious explanation of the 𐬀 which precedes the 𐬌 so often when correctly used as = indian *ẹ*; see 𐬵𐬌𐬌, 𐬵𐬌𐬀 in 𐬀𐬵𐬌𐬀𐬵𐬌𐬀 = ind. *vanéma*, 𐬀𐬵𐬌𐬀𐬵𐬌𐬀𐬵, cp. an ind. **careta*, etc.

This 𐬀 is exactly analogous to the 𐬌𐬌 above cited in *-yẹmi*, etc. It was left after having served to decipher the 𐬌 as equalling *a* + *i* = *ẹ*. Before 𐬌 was familiar as *ẹ*, 𐬌𐬀 = *ai* was used to describe it; for 𐬌 can equal 𐬌𐬀 as well as 𐬀𐬀, 𐬀 stood before 𐬌, so 𐬌𐬀𐬀, and it was left uselessly in its place after 𐬌 had been changed to 𐬌 = *ẹ*. 𐬵𐬌𐬀, or 𐬵𐬌𐬀 is not really a vṛddhied (?) form, nor a diphthong here. 𐬵𐬌𐬀, or 𐬵𐬌𐬀 simply correspond to ind. *e*, and 𐬀 should be bracketed as one of the '*y*'s, see above, should be. *ẹ* as resulting from *a* + *i* is already expressed in 𐬌, 𐬀 is here needless and misleading.

I would then lay down the general rule that in all the ordinary traditional zend forms which have been handed down containing 𐬌, wherever this character corresponds to an original

𐬬𐬀 = 𐬀 + 𐬌 = *y* + *â* there it should be read in its original sense as *ya*, or *yâ*, and the superfluous *y* should be put within curves or else completely eliminated. In some occurrences 𐬬 = 𐬬𐬀 = *ya** is interior as well as terminal. 𐬬𐬌𐬱𐬬𐬌 is not *yesę* but *y(y)âsę*, so 𐬬𐬌𐬵𐬬𐬌 is *y(y)azę;* cp. ind. *yâje;* and not a barbaric *yezę;* read *yazę.* And so analogously everywhere. For here our restorations are both practically and critically needed in the actual forms with which we are immediately dealing.

𐬎 is also often, and in the accus. sg. masc. and neut. of nouns and adjectives in 𐬀𐬌𐬨𐬀, almost universally the ancient pahl.-avesta 𐬌 with a sign of prolongation. This 𐬌 equalled avesta 𐬌𐬌 = *y*, and possessed the inherent vowel 𐬀. 𐬎𐬵- masc. almost uniformly = 𐬎𐬌𐬌𐬨𐬀, the old usage having lingered on account of the acc. sg. m. n. suffix ending in the nasal, and therefore having been at times represented by some now lost sign for the nasalisation. This result was also influenced by the frequency of the occurrence of this case-ending; see Z. D. M. G. Heft III, '95.

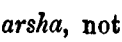
𐬍 similarly, often in the same acc. sing. m., n. represents an early pahl.- av. 𐬉, which ought to have been replaced by 𐬬𐬌 or 𐬉𐬉, and not by this vowel 𐬍. The letter has its inherent 𐬀, or 𐬇 as in the false termination 𐬎𐬍𐬨𐬀, which should be 𐬎𐬇𐬬𐬌𐬨𐬀; see Z. D. M. G. July, 1901.

𐬫 is a compositum in an irregular condition, representing a state of débris from the transition period. It is an 𐬭 = *ṅ*(?) and a 𐬌𐬌 = *y;* but these have come together after losing the 𐬯 which generally intervenes.

𐬬𐬯𐬫𐬀𐬀𐬱 = 𐬎𐬌𐬌𐬨𐬀*𐬯𐬭*𐬀𐬱, cp. ind. *asyâm.* 𐬬𐬀𐬱 is for 𐬬𐬵 used by me under the impression that no type for 𐬬𐬵 was available; 𐬬𐬵 is 𐬀𐬱, 𐬬𐬌, or 𐬬𐬀𐬱(?) before 𐬌𐬌, the latter 𐬌𐬌 being in its original avesta-pahl. form as 𐬌 = *y* and mechanically joined to 𐬬𐬌, 𐬌 + 𐬬𐬌 = 𐬬𐬵, or 𐬌 + 𐬀𐬱 = 𐬬𐬵.

𐬫 is supposed to stand for english *v*, german *w* (see above); and as it may correspond to the ind. *bh*, I think it arose from a union of 𐬯 + 𐬉 = 𐬫 (see above). This is especially conjectural, but see the

facts. The sign also undoubtedly at times stands irregularly (?) for the half-vowel, english double *u*, *w*.

= *sh*, or *š*, is, I think, at times used for , as in which is properly *arsha*, not *asha*; cp.  , etc.; see p. 107. As this use is so important, I am inclined to believe that this was the original form of the sign. The stroke in became in time the first stroke in the compositum afterwards used for *sh*, *š*, just as was later used for *ñ*.

 = *ḥ* is, I think, more properly originally = , *kh* with the final stroke turned down, instead of an upward, as in . = *hm*, I think, is merely a natural curtailment of + . , see above, is simply a purely mechanical pahlavi combination, and of great value as a decided relic of an earlier transition period. It is pahlavi, = *h*, or better *kh* + = *v*, = *hv* or *khv*. It corresponds simply to sanskrit *sv*; and is closely in point to corroborate my opinions with regard to as = = *yâ*, etc.; see above.

An Explanation printed for Circulation among Friends.

(This rectification seems to be most urgently called for, certain parties seeming not to have noticed it as printed elsewhere.)

In the *Revue Bleue* of Paris, Feb. 1895, and also in a document of public authority in that city, bearing the date of the year 1895, the following passage occurs in a necrology upon the late lamented Professor Darmesteter, with reference to his request to the Rev. Dr. Mills to take his place upon the Sacred Books of the East: 'Darmesteter publia deux volumes de cette traduction anglaise: quand il fut arrivé au tome III, qui devait contenir le Yaçna, un érudit . . ., M. L. H. Mills, lui fit savoir qu'il s'occupait lui-même depuis longtemps d'une traduction de ce texte. Avec cet oubli de soi qui caractérise le vrai mérite, convaincu d'ailleurs que toute traduction du Yaçna pour laquelle on n'aurait pas de secours nouveaux serait nécessairement défectueuse, il céda à M. Mills l'honneur d'achever la publication.'

The impression naturally received from these remarks is the erroneous one, that the Rev. Dr. Mills in some way originated or suggested the idea that he should take upon himself the task of writing the translation of the Yasna for the Sacred Books of the East, in the place of Professor Darmesteter. As this is in direct contradiction to Dr. Mills' statement in the Preface to the XXXIst vol. of the Sacred Books of the East, an extract from one of Professor Darmesteter's business letters of the time is here appended, as it has been considered an "ample refutation of the unfair insinuations" of the *Revue Bleue* and of the other publication.

'*5 Nov.* (*1883*).

Cher Monsieur Mills.

. . . M. Max Müller m'a écrit pour me demander si j'avais l'intention de lui donner la suite de ma traduction du Zend-Avesta. Malheureusement cela m'est impossible, des occupations nouvelles me prenant tout mon temps. Je lui ai donc répondu que je ne pouvais, et je lui ai dit que vous étiez la personne la plus compétente pour me remplacer, ayant fait votre étude personnelle depuis plus de huit ans de la partie essentielle du Yasna. Il me répond aujourd'hui:

"After what you say M. Mills would certainly seem your best successor. Would you kindly write to him — you could so much better explain what is really wanted. It is very desirable that there should not be much delay."

Je crois que la chose serait bonne et pour la collection elle-même et pour vous; pour la collection, parce qu'elle aurait la version des Gâthas la plus au courant possible; pour vous, parce que cela imposerait l'examen de vos vues à tous les savants et au public en général.'

[Professor Darmesteter here refers to the preliminary edition of proof-sheets of Dr. Mills' larger work, which had been for some time in his hands. It will be seen that he makes the translations which occur in it the basis of his request, and he wishes them to become the translations in the volume of the Sacred Books which he requests Dr. Mills to translate. He proceeds:]

'Vous n'avez qu'à détacher de votre travail la traduction rhythmique avec quelques notes explicatives et le mot à mot quand vous vous en écartez trop. Cela vous prendrait infiniment peu de temps, puisque le travail est déjà fait. Vous n'aurez qu'à y joindre le reste du Yasna, ... Réfléchissez bien sur le sujet, puis écrivez-moi votre détermination décisive: je crois que vous surmonterez vos scrupules et que vous direz oui. Je le désire du fond du cœur; car, à défaut de vous, je ne vois pas qui pourrait faire la chose et la faire bien. ... Dans l'espoir d'une réponse favorable,

'Je suis,

'Votre bien dévoué,

'James Darmesteter.'

Some spontaneous remarks of distinguished critics.

" . . . Das Ergebniss einer erstaunlichen Arbeit sehr mannigfaltiger Art ... unser Verständnis der Gâthâs mächtig gefördert. . . ." — *Göttingische Gelehrte Anzeigen*, Mai 13, 1893. Professor F. Justi.

" Tous ceux qui s'occupent de l'interprétation des Gâthâs rendront hommage à l'immense labeur scientifique de M. Mills. . . . son livre reste un instrument indispensable pour l'étude. . . ." — Professor James Darmesteter, *Revue Critique*, 18 septembre, 1893.

" . . . insbesondere von Mills,* der diese schwierigen Gedichte mit Beigabe des sämmtlichen Interpretationsapparates der Ueberlieferung in gründlichster Weise behandelt hat . . ."

* Lawrence H. Mills, A Study of the Five Zarathushtrian Gâthâs, 1894 . . . . and the Zend Avesta, Part III, the Yasna, &c., in the 'Sacred Books of the East, Vol. XXXI, Oxford, 1887. — Professor F. Justi in the *Preussisches Jahrbuch*, 1897, p. 68, *Sonderabdruck*.

Mills, Lawrence H., A Study of the Five Zarathushtrian (Zoroastrian) Gâthâs with texts and translations, also with the Pahlavi translation . . . with Nêryôsangh's Sanskrit text . . . also with the Persian text . . . together with a commentary . . . Leipsic, 1894, pp. XXX, 622. 4°.

" . . . Wer heute im Avestâ selbständig und mit Erfolg arbeiten will, muss sich die gesammte Tradition dienstbar machen. Das hat Mills in seinem Werke: 'A Study of the Five Zarathushtrian (Zoroastrian) Gâthâs' an dem schwierigsten und dunkelsten Teile des Avestâ gethan. Er giebt erst den Text in Originalschrift, im ersten Theile bis p. 153 und im dritten Theile bei Yasna 51 u. 53 auch in lateinischer Umschrift; dann folgt eine wörtliche lateinische Uebersetzung, der Pahlavîtext und dessen Uebersetzung, Nêryôsanghs Text in Umschrift und Uebersetzung, der Text einer modernen Parsi-Uebersetzung des Pahlavîtextes in Umschrift und eine freie englische Uebersetzung des Grundtextes. Der vierte Theil p. 393 bis 622 enthält einen ausführlichen Commentar, der als Erläuterung dienen soll zu der Uebersetzung der Gathâs, die Mills in den Sacred Books of the East Vol. XXXI gegeben hat. Theil 1 und 4 waren schon 1892 ausgegeben worden.

"Mills' Werk, das Ergebnis langjähriger, mühe- und entsagungsvoller Arbeit, vereinigt bis auf ein Wörterbuch, das in Aussicht gestellt wird, alles, was für die Erklärung der Gâthâs nothwendig ist. Man mag im einzelnen noch so viel abweichen, immer wird es die Grundlage bilden, auf der sich jede weitere Forschung aufbauen muss. Mills hat mit ihm der Avestâforschung einen hervorragenden Dienst geleistet, und es gebührt ihm dafür der wärmste Dank und die vollste Anerkennung.

"Halle (Saale). R. Pischel."

(*Zeitschrift der D. M. G. July, 1896.*)

L. Mills, The Five Zoroastrian Gâthâs with the Zend Pahlavi, Sanskrit, and Persian Texts and Translations. Leipzig 1892—94. This work affords to every Avesta-scholar complete materials for the Study of the Gâthâs. Bombay Iranian Catalogue. Prof. Wilhelm 1901.

The edition of the book is nearly exhausted. Jan. 1902.

The author is occupied with a (possible) new edition of S.B.E. XXXI.

𐬀, 𐬁, stem of the pronoun of the third pers., this, hic, etc.;

n. s. m. 𐬀𐬫𐬉𐬨 (sic = *ayem*, or *ayam*; the *ę* sound is totally absent *1 𐬫𐬉 = 𐬫𐬈 = 𐬫𐬀 = 𐬀 + 𐬌𐬌), y. 29, 8, etc. (also written 𐬀𐬫𐬈𐬨);

n. s. m. 𐬀𐬌𐬌𐬉𐬨, y. 44, 12.

dat. s. m. 𐬀𐬵𐬨𐬁𐬌, frequent.

dat. s. nt. 𐬀𐬵𐬨𐬁𐬌𐬗𐬌𐬝, lat. av.

abl. s. m., nt. 𐬀𐬵𐬨𐬀𐬝 (?) „ „

abl. s. m. 𐬀𐬵𐬨𐬁𐬝, y. 33, 6; 45, 11.

abl. s. nt. (?) 𐬁𐬝, lat. av.

abl. s. nt. 𐬀𐬁𐬝 „ „

g. s. m., nt. 𐬀𐬵𐬫𐬁 (= *ahya*; *ahę**1 is impossible).

g. s. m., nt. 𐬀𐬢𐬵𐬫𐬁 = (*aiṅhya* *aiṅhę**1 is impossible, 𐬢 (a compos.?) seems to anticipate 𐬌𐬌).

(g. s. m. nt. 𐬀𐬢𐬵𐬫𐬁, lat. av.)

g. s. m., nt. 𐬀𐬵𐬌𐬌𐬁, freq.

g. s. m. 𐬀𐬵𐬌𐬌𐬁𐬯𐬁, y. 32, 1.

loc. s. m., nt. 𐬀𐬵𐬨𐬌, lat. av.

loc. s. m., nt. 𐬀𐬵𐬨𐬍, y. 43, 6; 51, 12.

loc. s. m., nt. 𐬀𐬵𐬨𐬌𐬌𐬀 (final 𐬀 is here prob. a postposition).

g. dual m., nt. 𐬀𐬌𐬌𐬂, y. 30, 5, 6; 31, 2, 10; 33, 9; 44, 15.

g. du. ((?) -𐬀𐬵𐬂), 𐬀𐬌𐬌𐬂𐬯𐬁*2, y. 30, 3.

inst pl. m., nt. 𐬀𐬉𐬌𐬠𐬌𐬱, lat. av.

inst. pl. m., nt. 𐬁𐬌𐬱*3, y. 28, 11; 31, 2; 33, 1; 44, 11; 50, 10; 53, 8.

dat.* pl. m. 𐬀𐬢𐬵𐬌𐬌𐬁𐬯𐬁, lat. av.

dat. pl. m. 𐬀𐬉𐬌𐬠𐬌𐬌𐬁𐬯𐬁 „ „

dat. pl. m., nt. 𐬀𐬉𐬌𐬠𐬌𐬌𐬋, freq.

abl. pl. m. 𐬀𐬉𐬌𐬠𐬌𐬌𐬋, lat. av.

gen. pl. m., nt. 𐬀𐬉𐬱𐬄𐬨, y. 30, 7, 8; 32, 7, 8; 34. 1.

loc. pl. m., nt. 𐬀𐬉𐬱𐬎, lat. av.

loc. pl. m., nt. 𐬀𐬉𐬱𐬎𐬀, (i. e. 𐬀 + 𐬀𐬉𐬱𐬎; 𐬀 is a postposition).

acc. s. nt. adv. 𐬀𐬝, y. 28, 10, etc.

acc. s. nt. adv. 𐬀𐬚𐬁, y. 29, 9; 30, 4; 49, 3.

acc. s. nt. adv. 𐬀𐬚𐬁𐬝, y. 50, 3.

inst. s. f. (𐬁-) 𐬀𐬌𐬌𐬀 (?), lat. av.

inst. s. f. 𐬀𐬌𐬌𐬀 (?) „ „

inst. s. f. (𐬁-) 𐬀𐬌𐬌𐬀 „ „

dat. s. f. 𐬀𐬢𐬵𐬁𐬌 (𐬢, a compos., contains and anticipates a displaced 𐬌𐬌).

(dat. s. f. 𐬀𐬢𐬵𐬁𐬌, lat. av.)

dat. s. f. 𐬀𐬌𐬌𐬂𐬌, y. 31, 9, 10; 48, 6.

abl. s. f. *𐬀𐬢𐬵𐬁𐬝, lat. av.

abl. s. f. 𐬀𐬵𐬀𐬎𐬀𐬌𐬌𐬀, lat. av.
(abl. s. f. 𐬀𐬵𐬀𐬎𐬀𐬌𐬌𐬀 „ „)
(abl. s. f. 𐬀𐬵𐬀𐬎𐬀𐬌𐬌𐬀 „ „)
gen. s. f. 𐬀𐬵𐬀𐬎𐬀𐬌𐬌𐬀 „ „
g. s. f. etc., 𐬀𐬵𐬀𐬎𐬀𐬌𐬌𐬀 „ „
(g. s. f. 𐬀𐬵𐬀𐬎𐬀𐬌𐬌𐬀 „ „)
(g. s. f. (𐬀𐬵-) 𐬀𐬵𐬀𐬎𐬀𐬌𐬌𐬀 „ „)
loc. s. f. 𐬀𐬵𐬀𐬎𐬀𐬌𐬌𐬀 (= *aiñhyâ(m)*, *aiñhe*[*1] is impossible; 𐬌 = 𐬎 does not merely *represent*, it actually *is* a cursive pahl. 𐬎 + 𐬛 with nasalisation, as often, lost, cp. ind. *asyâm* [*1])
(loc. s. f. 𐬀𐬵𐬀𐬎𐬀𐬌𐬌𐬀=—, lat. av.)
inst. du. f. 𐬀𐬵𐬀𐬛𐬛𐬎, y. 32, 15.
inst. pl. f. 𐬀𐬵𐬀𐬎𐬎, lat. av.
((abl.** pl. f. (?) 𐬀𐬵𐬀𐬛𐬛𐬀𐬌𐬌𐬎=—𐬎, y. 53, 5))
abl. pl. f. (?) 𐬀𐬵𐬀𐬛𐬛𐬀𐬌𐬌𐬎=—𐬎 „ „
d., a. pl. f. 𐬀𐬵𐬀𐬛𐬛𐬀𐬌𐬌𐬎=—𐬎, l. av.
d., a. pl. f. 𐬀𐬵𐬀𐬎𐬀𐬌𐬌𐬀𐬌𐬌𐬎=—𐬎 „ „

dat., abl. pl. f. 𐬀𐬵𐬀𐬛𐬛𐬎, lat. av.
gen. pl. f. (𐬀𐬵-) 𐬀𐬵𐬀𐬎𐬀𐬌𐬌𐬀 „ „
loc. pl. f. 𐬀𐬵𐬀𐬎𐬀𐬌𐬌𐬀 „ „
loc. pl. f. 𐬀𐬵𐬀𐬎𐬀𐬌𐬌𐬀 (𐬀 + 𐬀𐬵𐬀𐬎𐬀𐬌𐬌𐬀; 𐬀 is again the postposition.)

𐬀 *a* priv.; before vowels 𐬀𐬵, except before those vowels which are not organic to the word, being merely added later to express a changing pronunciation; e. g. 𐬀𐬵𐬀𐬛𐬛𐬀𐬌𐬌𐬀, so and not -𐬀𐬛𐬛𐬀 (sic) because the 𐬌 in 𐬀𐬛 was not originally present when the neg. was prefixed, cp. ind. *tyaj;* the nasalisation is often unexpressed, the sign having been lost; cp. 𐬀𐬵𐬀𐬛𐬛𐬀𐬌𐬌𐬀, perhaps for °𐬀𐬛𐬛𐬀 (sic) for -𐬀𐬵𐬀𐬛𐬛𐬀; see also 𐬀𐬵𐬀𐬛𐬛𐬀𐬌𐬌𐬀 for -𐬀𐬵𐬀𐬛𐬛𐬀; cp. -𐬀𐬛𐬛𐬀; cp. ind. *a-*, *an-* priv.; greek *ἀ-*, *ἀν-*, lat. *in-;* goth. *un-*, etc.; orig. *n* from *na*.

𐬀𐬵𐬀𐬛𐬛𐬀, harmful, pravus;
n. s. m. 𐬀𐬵𐬀𐬛𐬛𐬀𐬌𐬌𐬎, y. 32, 5; 45, 1.
n. s. m. 𐬀𐬵𐬀𐬛𐬛𐬀, y. 47, 4.
dat. s. m. 𐬀𐬵𐬀𐬛𐬛𐬀𐬛𐬛, y. 43, 5.
n. pl. m. (or nt.) 𐬀𐬵𐬀𐬛𐬛𐬀, y. 32, 12.
acc. s. f. 𐬀𐬵𐬀𐬛𐬛𐬀 = 𐬀𐬵𐬀𐬛𐬛𐬀(?)*, or read 𐬀𐬵𐬀𐬛𐬛𐬀 (nt.), y. 43, 5.
n. (? 'or acc.') s. nt. 𐬀𐬵𐬀𐬛𐬛𐬀𐬌𐬌𐬎, y. 30, 3.
acc. s. nt. 𐬀𐬵𐬀𐬛𐬛𐬀, y. 33, 2.
acc. s. nt. 𐬀𐬵𐬀𐬛𐬛𐬀𐬌𐬌𐬎, y. 33, 4.

*1) cp. Z. D. M. G., Bd. XLIX, III. Heft, s. 581, 1895.
*2) see the metre.
*3) some hold 𐬌𐬛 to be in use only as a particle, as is 𐬌𐬛. cp. ind. *ayám, asyás*, etc., lat. *eius (*esyus(?)), eorum (*esyorum(?))*, etc. For the 𐬀 in 𐬀𐬌𐬛 and *m* in *ayám* see (—) 𐬀𐬌, also 𐬀𐬵𐬀𐬛, *tvám*; 𐬀 is a particle related to the 𐬀 in 𐬀𐬛, *m* in *ahám*, and to the 𐬀 of the nom., acc. nt., etc.; pahl. *denâ, valâ, zak;* pers. *în, ân, û. valâ* for antiquated *valman*, *denâ* for *denman*, etc.

acc. s. nt. [Avestan], lat. av.

inst. s. nt. [Avestan], lat. av.

inst. s. nt. [Avestan], y. 32, 5.

abl. s. nt. [Avestan], y. 32, 3; 47, 5; 51, 6.

inst. pl. nt. [Avestan], y. 46, 11; 49, 11.

comp.acc.s.nt. [Avestan] (which see), y. 48, 4.

acc. s. nt. [Avestan] (which see), y. 51, 6;

also [Avestan]; superl. [Avestan], which see. Pahl. *sarîtar*, *zadâr*, *zanishn*, etc.; Ner. *nikṛshṭa*, *hantâ*, *vighâtaṁ*, etc.; pers. *badtar*, *zanandah*, *zadan*, etc.; cp. ind. *aka* found in Medinîkosha k. 16. *akaṁ pâpa-duḥkhayoḥ;* Hemacandra, 2, 1. *akaṁ duḥkhâghayoḥ;* Trikâṇḍaçesha 1, 2, 7 (BR.) *akaṁ duḥkham agham;* Viçvaprakâça* *akaṁ pâpe ca dukhe ca*; cp. Anundoram* Borooah* Sansk. gram. vol. III, p. 2. *Ka* (?) + *a* priv.; rt. ? *kan* (*kam*), *kâ*, to desire, love. Notice that the ind. word seems to survive(?) chiefly in lexica*, but the zend use is vigorous.

[Avestan] (?)*, y. 51, 8. afflictive, hurtful, noxius. Obscure as to form. [[Avestan], [Avestan], and [Avestan] seem formations resulting from similar influences; a verbal denom. form, 1st s. conj. in [Avestan]- would be well possible, but it does not suit the context; a nom. or acc. pl. nt. of [Avestan]° suggests itself; and also an inst. fem. adverbially used, cp. other adverbial inst.'s, also the loc. adv. [Avestan]. While a suffix [Avestan]([Avestan]*) is indicated by *οὐραν-ίωνα*, *rat-iônem* etc. Such a suffix is rare in zend or ind.; *yin* appears, but after vowels, as in *svadhâyín*; z. [Avestan], if from a rt. [Avestan], is also not in point.; [Avestan] (nomen prop.) might show [Avestan] as a suffix to a [Avestan]([Avestan])[Avestan]; cp. ind. *gavy-*; [Avestan] (?) is interesting, but may recall a denom. [Avestan]; cp. ind. *hary*, etc.; [Avestan]- here at y. 51, 8 is of course very possible as a suffix, and even as a case-sign of the inst. f. (see above), for the [Avestan], if not a second translit. of orig. pahl.-avesta [Avestan] = [Avestan] or [Avestan] as in [Avestan] for [Avestan] = ind. *savyá*, is approximately accounted for by [Avestan]=°[Avestan], etc. Or [Avestan] is a miswriting of [Avestan] for [Avestan]; cp. [Avestan]– for [Avestan]–, [Avestan] for [Avestan]°, [Avestan] for [Avestan], etc.

The word may be 𐬀𐬎𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀, n. pl. nt.; 𐬎𐬎 may have been miswritten for 𐬌 because of the similarity of the characters in hastily written Mss., or because the word once stood in a modified pahlavi character which had 𐬌 for both *ô* and *v*, and the copyist doubted two successive 𐬌's; 'since with a curse (𐬀𐬎𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀, nom. s. m. from 𐬌𐬀𐬎𐬌°, or instr. f. 𐬀𐬎𐬎𐬌° (to 𐬀𐬎𐬀)) I speak to the wicked, with (?) an (𐬀𐬎—) 𐬞𐬀𐬎𐬀𐬌 to the good']; pahl. *zaḍâr* (so first indicating); Ner. *nihantâ;* pers. *zadâr.*

𐬞𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬎𐬀, y. 51, 4 (see 𐬀𐬎𐬀𐬎𐬀, to stand); 3d sg. thematic aor.(?) of 𐬀𐬎𐬀𐬎𐬀; or read 𐬞𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬎𐬀 from 𐬀𐬎𐬀𐬎𐬀 + 𐬀𐬎𐬀, as improp. conj. 'may', or 'will, stand', stet, stabit. [The 𐬌 might possibly have arisen by mistake for 𐬞𐬞 through early accidental miswriting and lengthening of 𐬞; cp. 𐬞𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀-; or 𐬌 may be an erroneous decipherment of a pahl. 𐬀 = 𐬌, as the word undoubtedly once stood in a quasi-pahl. character; 𐬀 + 𐬀 might be *a* + *kh*, or *â* + *h*. Not impossibly we have inherent 𐬞, 𐬞𐬀𐬎𐬀𐬌𐬎𐬀𐬌(𐬞)𐬌𐬎𐬀 + 𐬀𐬎𐬀; cp. ind. *átishṭhat.* Notice that 𐬀, if it be the prefix, is in the pahlavi form; initial 𐬀 = *â* in pahl. as well as *a*, and not as in zend, in which, as hitherto supposed, only 𐬀𐬀 = *â*.] If 𐬀 = the pref. *â*, the pahl. trlr. would not be so much at fault with *sâtânêḍ*, as 'standing by' might imply a motion (?), 'placing one's self beside another'; Ner. has *pracaranti*; parsi-pers. *ravad.*

𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀, not heard, not accepted, acc. pl. nt. 𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀, y. 31, 1 from 𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀 pt. past of 𐬞𐬌𐬎𐬀𐬌𐬎𐬀 (𐬞𐬌𐬎𐬀𐬎𐬀𐬌𐬎𐬀) to hear, + 𐬀 priv.; cp. ind. *ghush*, to sound; pahl. *anyôkhshîḍâr* (Ner. *açrotṛ̂ṇâm;* pers. *bî-shînîdâr* (sic)) led the way in the recognition of the by no means obvious changed meaning of the root, they being however free or erroneous as to form.

𐬀𐬎𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀 (?), not transitory, ever-abiding; lit. non-fluens; cp. fluentem.. rem publicam; acc. nt. s.(?) 𐬞𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀, y. 28, 3; read °𐬎𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀(?) from a-𐬀𐬎𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀 + 𐬀 priv. (𐬌, as so often in Mss., interchanged with 𐬎𐬎); cp. ind. *kshoṇí*, rt. *kshu;* for form, as a denom. from *i*, cp. *páti, pátyate*, as also in view of *kshoṇá* cp. *tavishá* and *tavishyá-;* cp. also stems *saparyá-*,

ratharyá, etc. If 𐬫𐬀𐬎𐬫𐬀𐬎- stand, then we have 𐬫𐬀𐬎- (cp. ind.- *mâna*) from a 𐬀 stem instead of 𐬫𐬀𐬫, as an irregularity; pahl. *pavan anizâr vindishnîh*, first giving the general idea; Ner. *analyalabdhyâ** (?); for pers. see texts.

𐬫𐬀𐬵𐬀𐬫, 𐬫𐬀𐬫, assaulting, hurtful, malus-laedens-aggressor;

n. s. m. (𐬵-)𐬫𐬀𐬫𐬀𐬵𐬀𐬫, lat. av.

n. s. m. 𐬵𐬀𐬵𐬀𐬫, y. 44, 12.

n. s. m. 𐬵𐬀𐬵𐬀𐬫, y. 44, 12.

acc. s. m.; rd. 𐬎𐬀𐬵𐬀𐬫, y. 45, 2.

acc. pl. m. 𐬵𐬀𐬎𐬀𐬵𐬀𐬫, y. 43, 15; cp. ind. *as*, *ásyati*, *astrá*, *ásana*(?). But as z. 𐬵𐬀 seems also = ind. *ṅg* in *aṅgúshṭha*, consider *iṅg*, *iṅgati*, *iṅgana*, also *in*, *inv*, *ínvati*, to set in motion, domineer; hardly sk. *aghalá*(?). The *áṅgiras'es* (*ἄγγαρος* ((?) pers.), *ἄγγελοι*, etc. (?)) were not indicated in an evil sense like the *devá's*, *uçík's*, *kálpa's*, etc., for *ἄγγαρος*, if pers.-greek (?), retained a 'good' sense of 'messenger', but see Horn, g. np. 28; pahl. *ganâk;* Ner. *hantâ;* pers *ganâ* [*mînû*], y. 44, 12; see comm. and texts for further discussion.

𐬫𐬀𐬵𐬀𐬫, f. evil assault, perversa strenuitas; inst. s. f. 𐬫𐬀𐬫𐬫𐬫𐬵𐬀𐬫, y. 48, 10, perversa strenuitate [probable allusion to excited military frenzy supposed to be caused by the vedic soma as a stimulant used before battle]; see 𐬫𐬀𐬵𐬀𐬫 for indian analoga, etc.; pahl. *ganâk hômand;* Ner. *anyâyinaḥ santi.*

𐬫𐬀𐬫𐬫𐬫𐬫, y. 51, 11, 3d sg. med. pret. of 𐬫𐬫 (which see).

𐬫𐬀𐬫𐬫𐬫𐬫, superl. of 𐬫𐬫 (which see), most evil;

n. s. m.	𐬵𐬀𐬫𐬫𐬫𐬫	y. 30, 4.
n. s. nt.	𐬎𐬎𐬀𐬫𐬫𐬫𐬫	y. 30, 6.
acc. s. m.	𐬎𐬎𐬀𐬫𐬫𐬫𐬫	y. 33, 4.
acc. s. nt.	𐬎𐬎𐬀𐬫𐬫𐬫𐬫	y. 32, 10.
dat. s. m.	𐬫𐬫𐬀𐬫𐬫𐬫𐬫	lat. av.
abl. s. m.	𐬫𐬫𐬀𐬫𐬫𐬫𐬫	„ „
g. s. nt.	𐬫𐬫𐬫𐬫𐬀𐬫𐬫𐬫𐬫	y. 32, 13.
n. dual (?)	𐬫𐬫-, 𐬫𐬫𐬀𐬫𐬫𐬫𐬫	lat. av.
acc. pl. m., nt. (?)	𐬫𐬫𐬀𐬫𐬫𐬫𐬫	y. 32, 4.
abl. pl. m.	𐬵𐬫𐬫𐬫𐬀𐬫𐬫𐬫𐬫	l. av.
gen. pl. nt.	𐬫𐬫𐬫𐬫𐬀𐬫𐬫𐬫𐬫	„ „

𐬫𐬫, to drive; stem 𐬫𐬫𐬫; 3d pl. conj. pret. term. 𐬀𐬫𐬫, y. 48, 10 expellent (fut. sense as improp. conj.); see 𐬵𐬫. The aryan *j* holds in this case as in 𐬫𐬫𐬫𐬫 (to 𐬫𐬫 = *zan*, to produce), also in 𐬫𐬫𐬫𐬫𐬫𐬫, cp. ind. *aj*, *ájati*, *ἄγω*, *ago*, etc.; the pahl. trlr., rendering freely by *jundînênd*, first instructed us as to the by no means obvious root, approximately also as to form.

𐬨𐬀𐬎𐬀𐬌𐬎𐬀𐬌 — 𐬀𐬎

𐬨𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬌𐬀𐬎, absence of life, death, non-vitam; acc. s. f. 𐬀𐬨𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬌𐬀𐬎, y. 30, 4; 𐬌𐬌 is defectively written for 𐬌𐬌𐬀, or 𐬌𐬌𐬉; read 𐬀𐬨𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬎; cp. ind. *jîvâtu* + *a* priv. (*ajîva*); this by no means obvious explanation was first indicated by the pahl. trlr.; *pavan azêndakîh;* Ner. *ajîvitena;* pers. *bîzêndagî;* for etym. see 𐬌𐬨𐬀𐬎𐬀𐬌𐬌𐬀𐬎 = 𐬌𐬨𐬀𐬎𐬀𐬌𐬌𐬀𐬌𐬌𐬉 (or -𐬌𐬀𐬎).

𐬎𐬀, so, thus, sicut; y. 29, 1; 31, 18; 34, 6, 7; 44, 6; 51, 16; 53, 6; cp. ind. *átha, áthâ;* the pahl. *aêtûnŏ*, Ner. *evaṁ*, pers. *êdûn;* so generally in the Gâthas; see the texts.

𐬀𐬎𐬀, z. 𐬀𐬀𐬎𐬀, there, illuc, huc; y. 31, 12; 46, 16; the pahl. trlr. first read as = ind. *átra*, with *tamman* (Ner. *paraloka-;* and *paratre* (?), rd.-*tra* (sic); pers. *ânjâ*); see texts.

𐬌𐬌, thus, thereupon, yea, sic, immo vero, tum, itaque; freq.; see the gâtha-texts for the pahl., Ner. and pers. which are generally *aêtûnŏ, evaṁ, êdûn;* adv. nt., (see also old abl. 𐬌𐬌𐬎; cp. ind. *ât*); lat. at, etc.

𐬎𐬌𐬀, and thereupon, y. 30, 4, etc.; pahl. *aêtûnŏch;* Ner. *evaṁ ca;* pers. *êdûn ham;* cp. ind. *ca ât.*

𐬀𐬌𐬀𐬌, so, in any way, ita-omnino; y. 31, 1. pahl. *adînŏch;* Ner. *evaṁ;* y. 50, 3 *aêtûnŏch;* Ner. *evaṁ ca;* pers. *êdûn ham;* cp. ind. *ât* and *cid.*

𐬌𐬌𐬎, z. 𐬌𐬀𐬌𐬌 thereupon, deinde, y. 29, 2; 30, 10; pahl. *aêtûnŏ;* Ner. *evaṁ;* pers. *êdûn;* cp. ind. *ádha*, etc.

𐬌𐬌𐬎𐬌𐬌, see 𐬌𐬌𐬎𐬌𐬌.

𐬌𐬌𐬎𐬎, unlawful, not well-adjusted; m., unlawful proceeding, unconstitutional action, or attitude; rem-legibus-contrariam; acc. s. m. 𐬌𐬌𐬎𐬎𐬀𐬌𐬌𐬎𐬎𐬀𐬌𐬌, y. 46, 17; acc. pl. m. 𐬌𐬌𐬎𐬎𐬀𐬌𐬌𐬀𐬌𐬌𐬎𐬎𐬀𐬌𐬌, y. 46, 15; pahl. *adahishnîh;* Ner. *adânaṁ ca;* pers. *nâ-dahishn;* 𐬀𐬎𐬎 (which see) + 𐬌𐬌 priv.

𐬀𐬌𐬌, below, from below, abimo, y. 44, 4 (perhaps in compos. with -𐬌𐬌𐬀𐬌𐬌𐬎, 𐬌𐬌𐬀𐬌𐬌𐬀𐬌𐬌𐬎-𐬀𐬌𐬌); pahl. erroneously, or with circumlocution, *pavan adârishnîh* 'in its non-support'; i. e. where it is not supported; Ner. *anâdhârataye;* pers. *pahnâ-dârishn* (thinking of *a* priv. + *dhâ*); cp. ind. *adhás, adhástât;* also the gothic *undar* (engl. 'under') has been brought into comparison, 𐬌𐬌 having been originally nasalised; *ni*, 'down', is also thought by some to be related.

dadvaŋhô, y. 46, 5, from –dadvaŋha part. pres. of dā + a priv. (?), n. s. m. dadvaŋhô = dadvaŋhô not giving, non-dans; so suggested by the pahl. trl., *ayehabûnishnŏ;* Ner. *adâtâ;* cp. for pres. part. + *a* priv. *agṛhṇant, ajalpant, ajárant.* Or, better, read dadvaŋhô, the a as pahl. (in which character the word probably once stood) would have equalled initial *â* as well as *a*; dadvaŋhô–sa, *â-dās*, prob. transf. of conjug., pt. pres. of dā = *dhâ* + *â* = 'treating', 'dealing with', tractans. [dadvaŋhô = (?) dadvâ*(sic)as nom. s. is nearer the original indo-germanic or indo-aryan than ind. *-an* as term. pres. part. n. s. m.; so dadvaŋhô = -dadvaŋhô (or -dadvâ) is older (sic) and more original than *sán* (so) which has lost all trace of both *t* and *s* (euphonically)]; see dā.

–dadvaŋhôdruj, not acting like the lie-druj, nunquam mendacis daemonis falsam fidem professus; g. s. m. hadvaŋhôdruj, y. 31, 15; from pres. part. of a denom. –druj + a priv.; cp. for form ind. *çatrûy*, etc.: for etym. see –druj; pahl. *adrûjishnŏ;* Ner. *abâdhitâraṁ;* pers. *adrûzishn*, text.

duuaŋha*(?) not double, not dubious, nom. pl. nt. duuaŋha (so reading (?)), truths, y. 31, 2; or duuaŋhâ n. pl. f.; so altern. with duuaŋhâ (?) understood, or f. for nt. = non-ambigua, steadfast truths; cp. ind. *advaya-* and *advayavâdin* (of Buddha), 'teaching no double principle'; also *ádvayant* and *ádvayas;* cp. RV. III, 29, 5 *mánthatâ naraḥ kavím ádvayantam prácetasam amṛtaṁ suprátîkam . . . agníṁ . . . suçévam;* and RV. I, 187, 3, *úpa naḥ pitav ấ cara çivấḥ çivấbhir ûtíbhiḥ mayobhúr advisheṇyáḥ sákhâ suçévo ádvayâḥ*((?) of the soma-drink); cp. *dvayú* and *ádvayu; δοιή*, doubt; lith. *abejóti* 'he doubts' (altern. to duuaŋha). –duuaŋha (sic) could only equal –duuaŋhâ. (ha– as nt. pl. term. = *-â·s(i)* = *-âṅsi*; *-âo*, so altern., lost nasal, as often, and lost ṅ, cp. (ṅ)hadvaŋhôdruj.)

–duuaŋha, z. duuaŋhô, m. way, road (also figuratively), via;

[n. s. duuaŋha (?) conjectural reading in y. 31, 2 (see duuaŋhâ)]

acc. s. duuaŋhô, y. 34, 13; 44, 3.

acc. s. duuaŋhôm, later avesta.

g. s. duuaŋhôm „ „

n. pl. duuaŋhô (? duuaŋha-).

The pahl. has *râs* (Ner. *mârgaṁ*, *padavîṁ*, pers. *râh*) in y. 34, 13 and in y. 44, 3 [but see the remarkable variation of *pavan zak î agûmânîkîh* (Ner. *asaṁçayatvena*, pers. *pah ân i bî-gumânî*) as = 𐬞𐬀𐬭𐬀𐬌 or 𐬞𐬀𐬭𐬀𐬌 in y. 31, 2]; cp. ind. *ádhvan;* root as in *adhvará* (cp. for form *prâtar-ít-van* and *it-varâ*). For a figurative sense as of 'doctrine' cp. BR. *hülfsbuch*, also the reading *çâstrá* in the dictionary Çabdacandrikâ (BR.), but Hemacandra's anekârtha° and Medinîkosha have also figurative uses, which are all important in view of the sense in the Gâthas.

𐬀𐬞𐬀𐬭𐬀𐬌 𐬵𐬀𐬌𐬎𐬀𐬭𐬀𐬌, exempt from harm or torments, expers vexationum, vexationes procul-prohibens;

n. s. m. 𐬀𐬞𐬀𐬭𐬀𐬌 𐬵𐬀𐬌𐬎𐬀𐬭𐬀𐬌, y. 29, 3; 𐬀𐬞𐬀𐬭𐬀𐬌 𐬵𐬀𐬌𐬎𐬀 + 𐬀 priv., so first suggested by the pahl. rendering *pavan abêshîdârîh;* Ner. *aduḥkhakartṛtayâ;* pers. *pah nâ-âzâr;* cp. 𐬵𐬀𐬌𐬎𐬀 𐬀𐬞𐬀𐬭𐬀𐬌; cp. ind. *adveshá*, *adveshṭṛtva.*

𐬀𐬵𐬀, that, ille;

inst. s. m. 𐬀𐬵𐬀, y. 28, 5.

inst. pl. 𐬀𐬵𐬀𐬎𐬀𐬵𐬀, y. 28, 9; 32, 15; 53, 6, 8; cp. ind. *anéna*, *anáyâ*, *anáyos;* lith. *anà* (fem.); lat. *ollus* for *on-lus* [*anâ* is thought by some to have been originally instr. of *a*, gen. *asya*]; see the texts at the places.

𐬀𐬵𐬀𐬎𐬀𐬵𐬀𐬌𐬵𐬀𐬌, not for sacrificial work or chanting; not-metrical, sine-metro; perhaps lit. 'not-adapted'; i. e. 'not-measured'; so Justi; loc. s. nt. 𐬵𐬀𐬌𐬎- = 𐬎𐬀𐬎𐬀𐬵𐬀𐬌𐬵𐬀𐬌-, y. 46, 17; pahl. *apaḍmânîkîh;* Ner. *apramâṇî;* 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌𐬵𐬀𐬌 (which see) + 𐬀 priv.

𐬀𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌, has attained (?), or 'will attain'; see 𐬀𐬵𐬀𐬌, attingere; 3d sg. aor., y. 53, 7; or read -𐬵𐬀𐬌, 𐬀 as often being written for 𐬀𐬵; as from 𐬀𐬵𐬀𐬌 + 𐬀𐬵, 𐬀𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌 would be improp. conj. = attingat, or attinget (fut. sense). The pahl. trlr. was misled, rendering 𐬀 as an 𐬀 priv., followed by the pers. tr.; but, N.B., Ner. has *prâpnoti* with no negative whatever; cp. ind. *naiç-*.

𐬀𐬵𐬀𐬎𐬀𐬵𐬀𐬌𐬵𐬀𐬌, not attaining one's aim; lit. 'not-having- (one's)-wish'; optationem-suam-non-adipiscens; 2, involuntary (so; not in Gâthas);

n. s. m. 𐬀𐬵𐬀𐬎𐬀𐬵𐬀𐬌𐬵𐬀𐬌, y. 46, 2.

acc. s. m., nt. 𐬀𐬵𐬀𐬎𐬀𐬵𐬀𐬌𐬵𐬀𐬌, y. 29, 9; 𐬀𐬵𐬀𐬎𐬀𐬵𐬀𐬌 (which see) + 𐬀 priv.; so the pahl. trlr. first indicated, *akhrâstar;* Ner. *ayâcakaḥ* and *aprârthay-*

itâ; pers. *nah-khvâstar*, and *nâ-khvâstar;* cp. for form ind. *anehás.*

𐬀𐬀𐬌𐬀𐬌, y. 28, 9; 32, 15; 53, 8, instr. pl. m., nt. of **𐬀𐬌** (which see) through these, illis, adverbially used; (trad. curiously errs; see the texts).

–𐬀𐬌𐬵𐬀𐬌, hostile; or nt., hostility, displicentia; n. du. masc. (returning for form to Justi), or inst. s. nt. (?) **𐬀𐬌𐬎𐬀𐬌𐬵𐬀𐬌**, y. 44, 15; cp. ind. *ókas* + *a* priv.; rt. *uc;* cp. *uxor;* goth. *bi-ûhts**, etc. [The pahl. trlr. is here in error or confused; see comm.].

𐬀𐬀𐬌, other, alius (atque);

n. s. m. **𐬵𐬀𐬌**, y. 29, 1; 50, 1; 53, 5 (pahl. *zakâî min*)

n. s. m. (so rd.) **𐬵𐬀𐬀𐬌**, y. 53, 4, DJ(J.²)

acc. s. m. **𐬀𐬌**, i. e. ***𐬀𐬀𐬌**

acc. s. m. **𐬀𐬌**, that is **𐬀𐬀𐬌**, y. 53, 5 (𐬀*, 𐬌 = pahl. 𐬀 = (𐬀)𐬀 (𐬀 with inherent vowel))

(acc. s. m. *?**𐬀𐬀𐬌**, lat. av.)

acc. s. m. **𐬀𐬀𐬌**, y. 34, 7; (one Ms. **𐬀𐬀𐬀𐬌**), y. 34, 7.

inst. s. m. **𐬀𐬀𐬌**, lat. av.

dat. s. m. **𐬀𐬀𐬀𐬌** „ „

gen. s. m.** **𐬀𐬀𐬀𐬌** (sic) „

gen. s. m.** **𐬀𐬀𐬀𐬌** (as deciphered (see p. 1) **𐬀𐬀𐬀𐬀𐬌**, not '*ainyęhę*');

n. dual m. **𐬀𐬀𐬌**, lat. av.

n. pl. m. (?) **𐬀𐬀𐬌**(?) „ „

n. pl. m. **𐬀𐬀𐬌**(?) „ „

n. pl. m. **𐬀𐬀𐬌** „ „

n. pl. m. **𐬀𐬀𐬌** „ „

acc. pl. m. (?) **[1] **𐬀𐬀𐬌** = (**[1])**𐬀𐬀𐬌**

acc. pl. m. **𐬀𐬀𐬌**, y. 44, 11; 45, 11 (pahl. *zakâî min*)

(acc. pl. m. **𐬀𐬀𐬀𐬌**, later av.)

inst. pl. m. **𐬀𐬀𐬀𐬌**, later av.

dat., abl. pl. **𐬀𐬀𐬀𐬌** „ „

gen. pl. **𐬀𐬀𐬀𐬌** „ „

g. pl. **𐬀𐬀𐬀𐬌** „ „

acc. s. f. **𐬀𐬀𐬌** „ „

nom. pl. f. **𐬀𐬀𐬌** „ „

nom. pl. f. **𐬀𐬀𐬌** „ „

n. pl. f. **𐬀𐬀𐬌** „ „

n. pl. f. **𐬀𐬀𐬌** „ „

acc. pl. f. **𐬀𐬀𐬌** „ „

acc. pl. f. **𐬀𐬀𐬌** „ „

g. pl. f. **𐬀𐬀𐬀𐬌** *(sic?) „

„ „ **𐬀𐬀𐬀𐬌** *(sic?) „

(gen. pl. f.**(?) **𐬀𐬀𐬌** (sic) „)

n. acc. s. nt. **𐬀𐬀𐬌** „ „

n. s. nt. **𐬀𐬀𐬀𐬌** or ***𐬀𐬀𐬀𐬌** (J.).

n., acc. s. nt. 𐬀𐬞𐬀𐬵𐬀𐬌, lat. av.;
n., acc. pl. nt. (𐬀𐬞𐬀𐬵-)𐬀𐬌, lat. av.
inst. pl. nt. 𐬀𐬞𐬀𐬵𐬀𐬌𐬙, later av.;
cp. *anyá*, old pers. *aniya*. [Is a formation from 𐬀𐬌 + 𐬀𐬞 probable?; a connection of 𐬀𐬞 with *alius* seems difficult; cp. armen. *ayl*, etc.; see the usual occurrences cited; but cp.(?) *ollus* for *on-lus*, *-ûllus* (?) from an orig. **ono*, which is also set (?) for *ana*, 𐬀𐬞 (?)]; the pahl. trlr. led with *zakâî*; Ner. *anya-*; pers. *dîgar*. **ı 𐬀 as orig. pahl.-av. = z. 𐬀, lost nasalisation.

𐬀𐬞𐬀𐬵𐬀𐬌𐬞𐬎, 'otherwise', aliter, y. 51, 10; pahl. *zakâî-khadûînak*; pers. *dîgar âyin*. (notice the total difference of Ner.'s sk. from the pahl. here, he having read a pahl. *zak* instead of *zakâî*); see 𐬀𐬞𐬀𐬵𐬀𐬌; cp. ind. *anyáthâ*.

(𐬠-)𐬀𐬞𐬀𐬵𐬀𐬌𐬙𐬀𐬀𐬎, among, between, inter (as separating; cp. inter-dico); see 𐬀𐬞𐬀 and 𐬀𐬞𐬀𐬵; y. 33, 7; 49, 3 (𐬠-); 51, 1 (𐬠-), pahl. *andarg*; Ner. *madhye*, y. 33, 7; *antarâle*, y. 49, 3; 51, 1; (𐬠)𐬀𐬞𐬀𐬵𐬀𐬌𐬙𐬀𐬀𐬎 is first expl'd at y. 49, 3 by *min ... javîḍâk*; *vibhinno bhavâmi* (a by no means obvious distinction of the highest importance followed by all critical writers); cp. ind. *antár*, old pers. *añtar*, *ἔντερον*; *intrô(d)*; old irish *eter*, *etir* (W.), (lost nasalisation of *e*), etc.

𐬀𐬞, read 𐬀𐬵, gain, attain, attingere, stem 𐬀𐬞𐬀 for 𐬀𐬞𐬀𐬵;

3d s. conj. act.	𐬀𐬞𐬀𐬵𐬎	l. av.
1st pl. opt. act.	𐬀𐬞𐬀𐬵𐬌𐬎	" "
1st pl. opt. act.	𐬀𐬞𐬀𐬵𐬌𐬎𐬙	" "
stem	𐬀𐬵	
3d pl. indic. med.	𐬀𐬞𐬀𐬵𐬠𐬎	l. av.

(so already Fick); 𐬀𐬞𐬀𐬵𐬌𐬌 causative stem.

1st s. indic. act. (so)	𐬀𐬞𐬀𐬵𐬌𐬌𐬎	l. av.
3d s. indic. act.	𐬀𐬞𐬀𐬵𐬌𐬌𐬎	" "
3d s. indic. act.	𐬀𐬞𐬀𐬵𐬌𐬌𐬎	y. 32, 11.
3d pl. ind. act.	𐬀𐬞𐬀𐬵𐬌𐬌𐬠𐬎	l. av.
3d s. pret.	𐬀𐬞𐬀𐬵𐬌𐬌𐬎-𐬀	" "
2d s. imperv. act.	𐬀𐬞𐬀𐬵𐬌𐬌	" "
2d s. imperv act.	𐬀𐬞𐬀𐬵𐬌𐬌-𐬀	" "
2d s. imperv. act.	𐬀𐬞𐬀𐬵𐬌𐬌-𐬀	" "
2d s. imperv. act.	𐬀𐬞𐬀𐬵𐬌𐬌-𐬀	" "
1st s. conj. act.	𐬀𐬞𐬀𐬵𐬌𐬌	" "
(1st s. conj. act (?) **	𐬀𐬞𐬀𐬵𐬌𐬌𐬠𐬎	" ")
3d sg. conj. act.	𐬀𐬞𐬀𐬵𐬌𐬌𐬙	" "
(med. forms in variants)		
part. perf. med.	𐬀𐬞𐬀𐬵𐬀	" "
n. s. m.	𐬀𐬞𐬀𐬵𐬀𐬵	y. 33, 5
part. causative prest.		
	𐬀𐬞𐬀𐬵𐬌𐬌𐬠𐬎	l. av.
g. s. m.	𐬀𐬞𐬀𐬵𐬌𐬌𐬠𐬎𐬀	
(= 𐬀𐬞𐬀𐬵𐬌𐬌-		irreg.

transfer to an *a* declens.); cp. ind. *âp, âpiré;* lat. *apio, apiscor, adipiscor.*

, , f. water, aqua;

n. s. , later av.

acc. s. „ „

acc. s. „ „

inst. s. „ „

abl. s. , trsf. to decl.

abl. s. , later av.

g. s. „ „

g. s. „ „

g. s. „ „

loc. s. (?) „ „

loc. s. (is a postposition)

[loc. s. *(?) , if to , then (?) to an *a* decl., =(?) (?), or possibly adv. to an , transf., read * (?)]

dual in(?) comp. -, later av.

(dual (?) var. – „ „)

n. pl. „ „

n., voc. pl. „ „

acc. pl. , y. 51, 7.

acc. pl. , y. 44, 4.

dat., abl. pl. *

gen. pl. , lat. av.

gen. pl. „ „

; pahl. *mayâ;* Ner. *âpo;* pers. *âv;* cp. ind. (*áp*), *apā̃, apás,* etc., *ὀπός;* lith. *ùpė* (?), etc.

, y. 32, 11; see (or possibly())? As from =, 3d s. caus. act. 'takes away', aufert; cp. *âpáyati* [or preferring the root (), we must accept a loss of *ya* as in for (?) and cp. ind. *adhyâpayati* (?) and *pratyâyayati* (Wh.), rendering 'causes to go away', i. e. 'takes away', the pahl. seeming to favour this root with *vazlûnḍ;* as a free rendering however the pahl. may still point to causative of ,].

, alien, later, alienus;

acc. s. nt. , y. 31, 20 (adverbially).

, lat. av.

abl. s. nt. (read -)

g. s. nt. (=-; is = + ; see introd.)

n. pl. m. , later av.

n. pl. m. „ „

gen. s. fem. „ „

acc. pl. f. „ „

The pahl. trlr. led with *min akhar;* Ner. *paçcât;* pers. *az pas;* cp. ind. *ápara, aparám**; formation + (inferior compar. suff.); cp. z. from , ind. *ádhara, ávara* from *áva;* cp. z. , ind. *úpara* from *úpa;* z. , ind. *ántara* from *ánta,* etc.; cp. *ἀπωτέρω;* cp. goth. *afar, aftra,* ohg. *aftarô;* see for further etym. .

𐬀𐬉𐬨𐬀𐬌𐬎𐬀𐬌𐬎-𐬵𐬀𐬉𐬌𐬎, alien man, homo alienus; acc. pl. m. **-𐬵𐬀𐬉𐬌𐬎 𐬀𐬉𐬨𐬀𐬌𐬎𐬀𐬌𐬎-**, y. 45, 11, homines alienos; pahl. *akhar* (?) *anshûtâân;* Ner. *paçcât* (?) *manushyânâm;* pers. *pas* (?) *âdamyân;* cp. for formation **-𐬵𐬀𐬉𐬌𐬎 𐬀𐬌𐬎𐬀𐬉𐬌𐬎-**, *aparânta* (= 'living beyond the (western) border'); for etym. see **𐬀𐬉𐬌𐬎, 𐬌𐬎.**

𐬀𐬉𐬨𐬀𐬌𐬎𐬌𐬎, y. 51, 7; acc. pl. f. of **𐬌𐬎** (= water), which see.

𐬀𐬉𐬌𐬎 (l. av. **𐬀𐬌𐬎**), away, from; cp. ind. *ápa; ἄπο*; lat. *ap* in *ap-erio, ab, abs;* goth.-*af;* germ. *ab;* engl. off.

𐬵𐬀𐬉𐬀𐬌𐬎, y. 33, 5; see **𐬌𐬎, 𐬌𐬎;** n. s. m. part. perf. med., adeptus; cp. ind. *âpânám, âpânâsas;* RV. II, 34, 7, *tám no dâta maruto vâjínam rátha âpânám bráhma citáyad dívé-dive;* pahl. *barâ'm ayâfînâî* as = **𐬵𐬀+𐬀𐬉𐬌𐬎** imperv., erron., but so first indicating the root; Ner. *avâpaya;* pers. (N.B.) diff. text; *bih am bâyad** = pahl. *shâyad* (?); cp. RV. IX, 10, 5, *âpânâso vivásvato jánanta usháso bhágam sûrâ áṇvam ví tanvate.*

𐬀𐬨𐬀𐬌𐬎, last, ultimus; superl. formation from **𐬀𐬌𐬎;**

n., a. s. nt. **𐬀𐬀𐬀𐬌𐬎** (so), lat. av.

n. s. nt. **𐬀𐬀𐬀𐬌𐬎**, y. 53, 7 (perhaps adverb.).

a. s. nt. (adv.) **𐬀𐬀𐬀𐬌𐬎**, y. 30, 4; 45, 3; 48, 4; 51, 14.

loc. s. m. **𐬀𐬀𐬀𐬌𐬎**, y. 43, 5; 51, 6.

n. s. fem. **𐬀𐬀𐬌𐬎**, y. 44, 19.

The pahl. trlr. led in recognising the adv. form, *vad val zak î afdûm;* Ner. *yâvat nirvâṇam;* pers. *ân ân i akhar*, y. 30, 4; so *vad avŏ zak î afdûm*, y. 45, 3; so Ner. in y. 48, 4 *nirvâṇe;* so in y. 51, 14, *vad avŏ zak î afdûm;* see the texts at the places; superl. from **𐬀𐬌𐬎**; cp. ind. *apamá*, so *adhamá* from *ádha* (as = *adhás*), *avamá* from *áva*, *upamá* from *úpa*, *paramá* from *pára.*

𐬌𐬎𐬀 (l. av. **𐬌𐬎𐬀**), upon, about, after; y. 30, 11; 31, 17; 32, 3, 8, 15; 48, 5; cp. old pers. *apiy;* ind. *ápi; ἔπι, ἐπί.*

𐬌𐬎𐬀𐬙𐬌𐬎𐬀𐬉𐬀𐬌𐬎, thereto, thereafter, postea, abhinc, y. 29, 4; **𐬌𐬎𐬀** + ***𐬙𐬌𐬎** + **𐬌𐬎** which see; cp. sk. *ápi ca;* the pahl. trlr. first explained by *akhar*, followed by all (except Haug, who erred just here). * cp. **𐬌𐬎.**

𐬌𐬎𐬀𐬌𐬎𐬌𐬎𐬀𐬉𐬌𐬎, was known, or announced, y. 44, 18; 3d s. pass. aor. of **𐬌𐬎** (which see).

𐬀𐬙𐬀𐬌𐬎-𐬌𐬎𐬀𐬌𐬎, m. offspring (?), progenies?; acc. s. **𐬀𐬀𐬙𐬀𐬌𐬎-𐬌𐬎𐬀𐬌𐬎**, y. 48, 5; posterity, [or (whether a compos. or not) 'since birth'(?); see **𐬀𐬙𐬀]**; so pahl. *akhar min zerkhûnishnŏ;* Ner. *paçcât yat jâtânâm;* pers. *pas az zadan;* cp. for form

only *apiprāṇî*, 'accompanying every breath'.

(› + which see); y. 32, 9 'away from'; › is the particle of emphasis; cp. ind. *ápa* + *u* = *ápo;* cp. (to illustrate the infrequent use) RV. II, 28, 6, *ápo sú myaksha varuṇa bhiyásam mát sámrâḷ ṛtávó 'nu mâ gṛbhâya;* RV. V, 48, 2, *ápo ápâcîr áparâ ápejate prá pûrvâbhis tirate devayúr jánaḥ;* RV. X, 88, 12, *â yás tatẫno 'sháso vibhâtîr ápo âṛṇoti támo arcishâ yán;* so the pahl. *barâ;* Ner. *adhikaṁ;* pers. *bih.*

, y. 44, 4, acc. pl. f. of , 'water', which see.

, without a superior, having no first, nullum-primum-habens; acc. sing. nt. adverbial (or masc. with ?) (?) = y. 28, 3; or - (which see) + priv.; cp. ind. *ápûrvyam;* the pahl. has *fratûm*, prob. reading ; Ner. *prathamasya;* pers. *avval.*

, to, against, ad; y. 31, 13; 43, 3, 7; 46, 11, 12; 51, 9, 19; cp. ind. *abhí; ob; operio;* goth. *bi* (?), etc.

(? see -; pp. of ,), viewed, seen, nom. pl. nt.(?) , y. 31, 2; 50, 5; pahl. y. 31, 2 *madam-nikêzishnîh;* Ner. *upari prapâdânam;* pers. *avar* nigarishnî;* y. 50, 5 (*afam*) *madam-nikêzîḍ;* cp. ind. *dṛshṭá*, pp. of *darç, dṛç.*

[, f.(?loc. s. -), y. 31, 2 'in view', inconspectu (so altern.). The pahl. trlr. seems at y. 31, 2 at first sight to offer a loc., but it is a compos.; the loc. was therefore first suggested by Roth; cp. ind. *dṛ́shṭi*].

, most furthering, maxime sustinens; superl. of - ; acc. s. nt. ; y. 51, 1, maxime sustinens, prosperans; pahl. *madam barishnîh;* but Ner. *upari varshâmi.* Note the difference and judge of the error committed in holding Ner.'s trl. to be a reproduction of the pahl. pure and simple; some false reading such as *bâr-* made him think of *bârîdân*, 'to rain' [in, however, the figurative (?) sense; cp. RV. VIII, 50 (Müller, Auf. 61), 7, (Indra) *úd vâvṛshasva maghavan gávishṭaya úd indrẫ 'çvamishṭaye;* Sâyaṇa: *he maghavan gavishṭaye gâ icchate mahyaṁ ud vavṛshasva, utsiñ-* casva gâm* (*), *iti çeshaḥ* (?); but Ludwig 'giesz dich ausz, o M.'; so Roth; cp. RV. IV, 20, 7, *ud vâvṛshâṇás tavishî 'va ugrâ 'smábhyaṁ daddhi puruhûta râyáḥ;* Sây.: *udvavṛshâṇo 'bhîshṭân kâmân varshakas tvaṁ râyaḥ paçvâdidhanâny asma-*

bhyaṁ stoṭṛbhyo daddhi, dehi; RV. V, 53, 14, *vṛshṭvī çáṁ yór ấpa usrí bheshajáṁ syấma marutaḥ sahá*]; pers. *avare-barishn* (not misled by Ner.); cp. ind. *bhára,* booty-bringing: see .

, steadfast characteristic, n. pl. nt. , y. 33, 13, res-, vel indoles-, sine-dubio; the pahl. affording only the general sense, *pavan patûkîh* (= 'with', or 'as to', capability); Ner. *çaktyâ;* pers. *pah tuvânâî*;* perhaps = = 'two' + = 'full'; i. e. dubious, undecided, and this with the *a* priv. would be 'decided', 'not dubious', i. e. 'implanted characteristic'; cp. *ádvayas;* and for form cp. *prâ,* as in *jaraṇi-prâs, ratha-prâ-; πλη-, impleo;* goth. *full-s,* etc.

(so correcting -*(?)), y. 53, 5, see and (?); as from + , 2d pl. improp. conj.; cp. form of impf.** *ấsta* + *abhí* = 'gain ye', 'nitemini'; or refer the word to ; cp.** *abhi-yatta,* 2d pl. of *yat*(?) athem.; cp.* *yákshi* to *yaj** beside *yájati,* or as past p., cp. *yatta* = z. -. Reading *, 'and with these', we have hisque, fem.; 'and with these religious natures (or 'precepts')'; the pahl. seems to have read ...; see *pavan kôlâ* II (*dô*); Ner. *ubayor, -s,* (*-ḥ*); pers. *pah har dû;*

[Stating other possibilities, consider the reading * as 2d pl. imperv. from the root of , , cp. ind. *yas,* but athem.; from *yah* = 'be ye zealous' (hardly a voc. of a past part. 'O ye honoured ones' (? to)).]

-, not seeking wealth in herds, not thrifty, minime incrementum afferens; minime-diligens;

n. pl. m. , y. 49, 4; from - (which see) + priv.; cp. for form ind. *gavyánt, pitûy-, stabhûy-, vasûy-;* pahl. *afshu-vînishnŏ*;* notice the total difference of Ner. with *avinâçanaṁ;* see comm.; the pahl. is made certain as above deciphered by the pers. *nah-afzûnî-kunandah,* so also indeed by the gâtha-text.

-, for sacrificial use, metrical, loc. sg. (acc. pl.?) , y. 46, 17; Justi comp. *ápsas;* RV. IX, 88, 7 *ấpo ná makshŭ sumatír bhavâ naḥ sahásrâpsâḥ pṛtanâshấṇ ná yajñáḥ;* Sâyaṇa has: *apsa iti rûpanâma bahurûpastvaṁ pṛtanâshâṭ pṛtanânâm abhi bhavite 'ndra* iva yajño yashṭavyo, bhavasî'ti* (so the 2d edit.; Ludw. however does not follow Sây. with Roth and Grassm.)

if we also fear to follow this admirable suggestion as to the zend word after the hint of the pahl. trlr. which is *paḍmân* (Ner. *pramâṇaṁ*, pers. *andâzah*), then cp. ind. *ápas* as = 'holy action at the altar'; see RV. I, 110, 1, *tatâm me ápas tâd u tâyate púnaḥ svâdishṭhâ dhîtîr ucáthâya çasyate;* cp. [illegible]; [illegible]; y. 56, 3, 3 (Sp.); read pahl. [illegible] (so D.) *[illegible], not as printed [illegible]; this latter seems an erroneous transliteration of some early writer into zend characters of the pahl. word *gâs* or *gâth*, for a variation exists which may give [illegible], i. e. *gâthŏ*, the ordinary non-organic [illegible] ŏ*1 being misread in Sp.'s edition by the *copyist* as *r* [illegible]; and if it be *gâthŏ* (or *gâsŏ*), it gives the correct idea of metric sanctity; cp. *opus* (?); old h. germ. *uoba;* germ. *üben* (?), see above. *1 poss. *gâth va.*

[illegible], f. deathlessness, indefinitely prolonged life, eternal life, vita sine-morte in longinquitatem producta, immortalitas;

n.s.,l.av. [illegible] = [illegible]

n.s. [illegible] = [illegible]
y. 33, 8 (correction).

n. s. [illegible]
= [illegible], y. 34, 11.

acc. s. [illegible], y. 34, 1.

acc. s. [illegible] = [illegible]

[inst.s.(?)[illegible] = [illegible]
y. 44, 18 = 'in regard to —' (and poss. (?) 47, 1; see nom. (?) and also acc. (?) du.)].

g. s. [illegible] = [illegible]
y. 31, 6; 32, 5. [illegible]

g. s. *[illegible] (so corr.)

g. s. (-[illegible]=) [illegible] (so)

loc. s. [illegible] = [illegible],
y. 45, 7; 48, 1.

n. dual [illegible], y. 45, 5 (so only possibly; see acc.); 47, 1 (? so only poss.; see acc. du. and inst. sg.).

acc. du. [illegible], y. 44, 18, 45, 5, but see nom. (?); 45, 10; 47, 1 (? see nom. du. (?) and instr. s. ?); 51, 7.

nom. acc. du. [illegible], l.av.

dat. du. [illegible] (= [illegible])

g. du. [illegible] = [illegible]

g.du.[so altern.(?)] [illegible]
= [illegible], y. 33, 8 (so possibly (?), but see nom. s.).

acc. pl. [illegible]
= [illegible], y. 31, 21; (altern. y. 33, 8);

[illegible] + [illegible], which see, + priv.; cp. ind. *amṛtatvá;* rt. *mar,*

'die'; cp. *ἀμβροσία** (?); pahl. *amerô-dâd*; Ner. *amirdâde;* pers. *amerdâd.*

𐬀𐬞𐬵𐬀𐬌, not-dying, immortalis;

acc. s. m. 𐬀𐬞𐬵𐬀𐬌𐬨𐬀𐬌, lat. av.

g. s. m., nt. 𐬀𐬞𐬵𐬀𐬌- = 𐬀𐬞𐬵𐬀𐬌𐬨𐬀𐬌

n. pl. m. **𐬀𐬞𐬵𐬀𐬌𐬨𐬀𐬌 introd. to y. 28

(so perhaps -𐬀𐬞𐬵𐬀𐬌𐬨𐬀𐬌, as if in comp.)

n. pl. m. 𐬀𐬞𐬵𐬀𐬌𐬨𐬀𐬌, lat. av.

acc. pl. m. 𐬀𐬞𐬵- = 𐬀𐬞𐬵𐬀𐬌𐬨𐬀𐬌, l. a.

acc. pl. m. 𐬀𐬞𐬵𐬀𐬌- = 𐬀𐬞𐬵𐬀𐬌𐬨𐬀𐬌 " "

acc. pl. m. 𐬀𐬞𐬵- = 𐬀𐬞𐬵𐬀𐬌𐬨𐬀𐬌 " "

acc. pl. m. 𐬀𐬞𐬵- = 𐬀𐬞𐬵𐬀𐬌𐬨𐬀𐬌 " "

acc. pl. m. 𐬀𐬞𐬵𐬀𐬌- = 𐬀𐬞𐬵𐬀𐬌𐬨𐬀𐬌 " "

dat., abl. pl. m. 𐬀𐬞𐬵𐬀𐬌𐬨𐬀𐬌𐬨𐬀𐬌

dat., abl. pl. m. 𐬀𐬞𐬵𐬀𐬌𐬨𐬀𐬌

gen. pl. 𐬀𐬞𐬵𐬀𐬌𐬨𐬀𐬌, lat. av.

voc. pl. m. 𐬀𐬞𐬵𐬀𐬌𐬨𐬀𐬌 " "

voc. pl. m. 𐬀𐬞𐬵𐬀𐬌𐬨𐬀𐬌 " "

n. acc. sg. nt. 𐬀𐬞𐬵𐬀𐬌𐬨𐬀𐬌; from 𐬀𐬞𐬵𐬀𐬌𐬨 plus 𐬀 priv. [𐬞𐬵- = -𐬞𐬵𐬀 often in an accented syll. bef. 𐬀, (and 𐬞𐬵 = *rt*, as in 𐬀𐬞𐬵𐬀𐬌𐬨𐬀𐬌, cp. *mártya*); cp. 𐬀𐬵𐬀𐬌𐬨𐬀 = *pṛtanâ*, yet see 𐬀𐬵𐬀𐬌𐬨𐬀𐬵𐬀𐬌𐬨𐬀𐬌* (?), cp. *mártya-kṛta* (?), 𐬀𐬵𐬀𐬌 = *ṛtá*, 𐬵𐬀𐬌𐬨𐬀 = *pṛthú*, also 𐬀𐬵𐬀𐬌𐬨𐬀𐬌𐬨𐬀𐬌, cp. *kṛtvan*, *𐬀𐬵𐬀𐬌𐬨𐬀𐬌𐬨𐬀𐬌, cp. *-kṛti*, *𐬀𐬵𐬀𐬌𐬨𐬀𐬌𐬨𐬀𐬌*, cp *ākṛti*]; cp. *ἀμβρόσιος* (?), etc.; the pahl. trlr. naturally led the way in recognising the connections of this and the preceding word.

-𐬀𐬵𐬀𐬌𐬨𐬀𐬌(?-𐬌), going(?), coming, iens(?), veniens; pt. pres. of the stem 𐬀𐬌𐬨𐬀 of 𐬀 (𐬀𐬌𐬨, which see), acc. s. m. 𐬀𐬞𐬵𐬀𐬌𐬨𐬀𐬌, y. 46, 5, venientem (?); pahl. *yâtûnêḏŏ;* Ner. *samâgamanaḥ;* pers. *amâd* and *âyad;* cp. *áyati* of ind. *i*, *aya* (+ *â* (?)).

𐬀𐬵𐬀𐬌 (= 𐬀𐬌𐬨𐬀, or 𐬀𐬌𐬨𐬀 formerly deciphered *aêm;* but the *ê* sound is totally absent); y. 29, 8, this, hic. [𐬀𐬵𐬀𐬌𐬨𐬀𐬌 g. du. (placed here for convenience), y. 30, 3 emended on account of the metre to 𐬀𐬵𐬀𐬌𐬨𐬀𐬌𐬨𐬀, but an ancient form is of course possible. So the pahl. trlr. first explained as to base and case with *min valmanshân;* Ner. *etayos ca;* not so the parsi-pers. Ms. which read *mân* for *min.*]

𐬀𐬵𐬀𐬌𐬨𐬀, y. 44, 12, n. s. m., hic; see 𐬀, 𐬀𐬌.

𐬀𐬵𐬀𐬌𐬨𐬀𐬌, y. 34, 6; 46, 1; 50, 9; 1st s. imperv. conj. act. of 𐬀, 𐬀𐬌; I will go; ibo; the pahl. trlr. first recognised the root and 1st pers. sg. with *sâtûnam;* Ner. *pracarâmi;* pers. *ravam* (y. 46, 1); cp. an ind. *áyâni.*

(ꬹ)𐬎𐬎𐬎𐬎,(ꬹ)𐬎𐬎𐬎𐬎 and 𐬎𐬎𐬎𐬎, day, dies, not fully declinable; acc. pl. neut., or instr. sg. (ꬹ)𐬎𐬎𐬎𐬎, y. 43, 2, 7, omnes dies, or hodie; so the pahl. first, *pavan . . yôm; ἡέριος, ἦρι, ἄριστον* have been compared, as also gothic *air*, engl. early; germ. *eher;* also perhaps cp. ved. *eta* in *vyèni*, f. of *výeta* (to *i* = to go); cp. RV. V, 80, 4 *eshâ vyèni bhavati dvibárhâ*, . . of the *ushâs* as the 'shimmering' aurora; no connection with ind. *áhar, áhan* has been discovered; yet see the forms; cp. further for etym. perhaps 'the (shining) metal' *áyas*, 𐬎𐬎𐬎𐬎_.

𐬎𐬎𐬎𐬎_, nt. iron, ferrum (or perhaps better, bronze, aes); instr. s. nt. 𐬎𐬎𐬎𐬎𐬌𐬎, y. 32, 7; 51, 9; cp. ind. *áyas* nt.; *aes, aeris;* goth. *aiz-a;* so the pahl. first, *pavan .. asînŏ*; poss. consider also ꬹ𐬎𐬎𐬎 as the 'glistening' day.

𐬎𐬎𐬎𐬎𐬌𐬎, y. 30, 7; 2d sg. pret. of 𐬎, 𐬎𐬎, 𐬎𐬎𐬎, which see; ('as thou did'st proceed (in creations)'; [so the pahl. trlr.; some prefer an inst. s. of 𐬎𐬎𐬎𐬎_* (?); see comm.]

𐬎𐬎𐬎𐬎, y. 46, 6; 3d sg. conj. of 𐬎 stem 𐬎𐬎𐬎, (which see), accedat; cp. ind. *áyat* from the stem *aya* of *i*, to go; consider also *iyât.*

𐬎, arise, go, surgere, ire;

stem ꬹ, 𐬎;

3d s. pr. med., y.44, 12. 𐬎𐬎𐬎𐬎-ꬹ𐬎𐬎𐬎

3d pl. pr. cj. md., y.46, 3. 𐬎𐬎𐬎ꬹ𐬎𐬎

2d sg. imp. med., y.33,12 𐬎𐬎›› 𐬎𐬎𐬎ꬹ𐬎𐬎

[stem (𐬎)𐬎𐬎𐬎𐬎(?); cp. 𐬎𐬎𐬎𐬎(𐬎)(?)]

stem 𐬎𐬎;

1st s. impr. conj.(?) act.* (?) 𐬎𐬎 (-𐬎𐬎)

3d pl. conj. act. 𐬎𐬎𐬎𐬎𐬎

3d pl. conj. act. 𐬎𐬎𐬎𐬎𐬎 —𐬎𐬎›,

1st s. pres. med. (see adj.) *(?) 𐬎𐬎

3d pl. conj. 𐬎𐬎𐬎𐬎𐬎

prest. part. nt. 𐬎𐬎-

past. pt. n. pl fem. 𐬎𐬎ꬹ𐬎𐬎

stem 𐬎ꬹ, 𐬎ꬹ

3d pl. pres. act. 𐬎𐬎ꬹ𐬎𐬎›› 𐬎𐬎𐬎

3d pl. pres. med. 𐬎𐬎ꬹ𐬎𐬎›› 𐬎

3d sg. impf. 𐬎𐬎ꬹ𐬎𐬎

3d sg. pass. aor. 𐬎𐬎ꬹ𐬎𐬎›› 𐬎

cp. ind. *ar, ṛṇóti, ṛṇâti; ὄρνυμι* goth. *rinnan*, etc.; so for the forms from 𐬎ꬹ, *ṛṇu, ṛṇó*, and for some of the other forms; [*ἀρέσκω* does not seem to call for another root; *-σκο, σκω = -ccha, -cchâ;* and *ἄρνυμαι* might also stand related to *ὄρνυ(ῡ)μι* as ind. *stṛnômi* to *στόρνυ(ῡ)μι*, Brugm. II s. 1007].

𐬀𐬭𐬀𐬙𐬌𐬯𐬀𐬌, y. 46, 3; 𐬀𐬭𐬀𐬙𐬌𐬯𐬀𐬌𐬎; the 𐬌𐬎 in 𐬀𐬭𐬀𐬙𐬌𐬯𐬀𐬌𐬎 is probably one of the frequent interpolations by the repetition of a foregoing prefix (preposition) placed by a scholiast next to the verb to which it belongs for the guidance of learners; read therefore 𐬀𐬭𐬀𐬙𐬌𐬯𐬀 3d pl. pr. med. if conj., from the stem 𐬀𐬯 (?); or 𐬀𐬭𐬀𐬙𐬌𐬯𐬀– = ind.-*ate*(?), and showing the original nasal preserved in the med.; poss. the stem is aor. pres. (sic) 𐬀𐬯; cp. ind. *ára*, RV. X, 73,2, *abhívṛte'va tā́ mahâpadéna dhvântā́t prapitvā́d úd aranta gárbhâḥ;* ind. *rante* + *â* (*ârante* (stem *ra*), RV. VII, 36, 3: *ā́ vā́tasya dhrájato ranta ityā́ ápîpayanta dhenávo ná sū́dâḥ* is not so strictly in analogy; pahl. *fravâmend*, notwithstanding etym. = pers. *frâz ravad*, high authority; and mistaken* by Ner. with his *prabruvanti* = *franâmend* (same characters; one more instance showing the radical importance of critical research before citing or applying these asiatic commentaries); see 𐬀𐬯.

𐬀𐬯(-𐬌𐬎), ready, promptus; see 𐬀𐬌𐬯

n. s. nt. 𐬀𐬰(-𐬌𐬎), y. 44, 8;

acc. s. nt. (?) (?)𐬀𐬰 (read 𐬀𐬰𐬌𐬎), y. 43, 10 (verbal(?)); 45, 11 (adv.)

acc. s. nt. 𐬀𐬰(-𐬌𐬎), y. 51, 14.

loc. sg. nt. (or verbal(?)) 𐬀𐬵(-𐬌𐬎), y. 33, 9; 34, 3; 50, 5 (read °𐬌𐬎); see altern. as verbal to 𐬀𐬯).

loc. s. nt. 𐬀𐬌𐬯𐬀𐬙𐬌𐬎;

pahl *bûndak;* Ner. *paripûrṇa*, *saṁ-pûrṇaṁ;* pers. *pur;* cp. ind. *áram;* *ἀρέσχω*, *ἀραρίσκω;* etc. [some cp. *âré* = 'far from' (?) at y. 51, 14 and other places].

𐬀𐬭𐬀𐬙𐬌𐬯𐬀𐬌–𐬰𐬀𐬯, m. (?) noon, meridies;

acc. pl. m. (?) 𐬀𐬌𐬯𐬀𐬭𐬀𐬙𐬌𐬯𐬀𐬌–𐬰𐬀𐬯, y. 44, 5; cp. 𐬀𐬯, ind. *áram*, and 𐬀𐬭𐬀𐬙, sk. *pitú* 'ready-meal'; 'dinner-time'; so 'mid-day'; the trlrs. merely transliterate.

𐬀𐬯𐬀𐬭𐬀𐬯, reddish vermin, or beasts; rufus;

n. pl. m., or nt. 𐬀𐬌𐬯𐬀𐬭𐬀𐬯, y. 34, 9, the red vermin (?) (or wild beasts (?)) imparting ceremonial impurity, cp. ind. *aruṇá* from root *ar* which appears in *arushá* (?) reddish (or perhaps otherwise cp. ind. *árvant;* *ὀρούω* to rush violently (with no indication of colour); pahl. *zak î aharmôk î khiraḍŏ stareḍŏ;* Ner. *asamavâyibhyaḥ*, 'not to be herded'; pers. *Âshmogh* (sic); [notice the difference between the pahl. and sansk. translations, and judge of the wisdom in calling one a close translation! of the other without

making the most careful distinctions and exceptions].

[𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀* (?), y. 50, 10 (read 𐬀𐬎𐬀𐬎𐬀𐬎𐬀 (?)), n. s. f. aurora possibly a formation from 𐬀𐬎 to shine + 𐬀 and + 𐬀 prefixed = 𐬀𐬀𐬎𐬀𐬎𐬀𐬎𐬀 (?); or cp. ind. *arushá* (?), or again ind. *vas* (*uccháti*), *usríya*, *αὔως*, *αὔριον*; *aurôra*; lith. *auszrà*; [as a conjecture merely, regard 𐬀 as being = *ya*, (?) as it is in 𐬀𐬀𐬀𐬀 = 𐬀𐬀𐬀𐬀; we might in that case have a compos. of 𐬀𐬎 + 𐬀(𐬎)𐬀𐬀𐬀 (?) = 'day-light'. the 𐬎 being epenthetic]; pahl. *arûs* (not *khrûs!*); Ner. *samâracanâm*; but pers. *khrûs* or *khurôs*, with a pahl. text *khrûshêd*); (notice the difference between the Pahl. trlr. if read = 'cock' and Ner.; Haug's fine suggestion of a 3d pl. perf. act. of *îr*, cp. sk. *â* + *îriré* was important, and Justi gave it his favourable attention; Spiegel otherwise)].

𐬀(𐬀)𐬀, to shine, have worth (?), nitere; stem 𐬀𐬀°, 3d s. pr. 𐬀𐬀𐬀𐬀°; 3d s. pt., or imprp. co. 𐬀𐬀𐬀°, y. 50, 10, nitebat (or °bunt); cp. rt. of ind. *árjuna* (*rj*, *arj*); *ἄργυρος*, *argentum*; old-irish *argat* (W.); in this case we have an orig. *j* maintaining itself in one word and changing to *z* in another; cp. 𐬀𐬀𐬀(𐬀)𐬀; and 𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀; [or cp. (with others) ind. *arh*, *árhati*, to have worth, be valuable; cp. *ἀλφεῖν*]; the pahl. trlr. indicates the first more directly by *rôshîneḍ*; Ner. *nirmale*; pers. *pah khaslat*.

𐬀𐬀(𐬀)𐬀, (rt. 𐬀 which see); sense of 'righteous purpose', 'object of duty'; see °𐬀𐬀(𐬀)𐬀–𐬀𐬀𐬀(𐬀) as = °𐬀𐬀𐬀, y. 53, 6, d. pl.; 9(n. s. f.).

𐬀 𐬀(𐬀)𐬀, nt. aim., object, business regulation, sacred office, (pl.) desideria proposita, vel officia-sacrificalia; g. s. 𐬀𐬀𐬀𐬀𐬀(𐬀)𐬀, y. 44, 5.

acc. pl. 𐬀𐬀(𐬀)𐬀, y. 33, 8; y. 43, 13; at y. 33, 8, y. 43, 13 the pahl. trlr. saw a dual, *pavan kôlâ dô dâḍistânŏ Avestâk va Zand*; Ner. *tad dvitayena*; pers. *pah har dû inṣâfât*; at y. 44, 5 by *pavan dînâ*; Ner. *nyâyena*; pers. *pah dâdistân*; cp. ind. *ártha*; *ἄρνυμαι*; *ernst* (?).

𐬀(𐬀)𐬀 (? or 𐬀(𐬀) (?)), to prosper, to cause to prosper, help, adjuvare; stem 𐬀(𐬀)𐬀 (?); 3d s. improp. conj. 𐬀𐬀(𐬀)𐬀, y. 50, 11, adjuvet; or read 𐬀𐬀(𐬀), y. 50, 11, adjuvet; pt. prest. 𐬀𐬀(𐬀) in compos. -𐬀𐬀(𐬀) 𐬀𐬀°–𐬀(𐬀)–; cp. ind. *ṛdhat* (sense however not chiefly trans.); but RV. II.

28, 5, *ṛdhyâma te varuṇa khâm ṛtásya;* V, 60, 1, . . . *marútâm stómam ṛdhyâm;* etc.; the pahl. trlr. with painful literalness merely imitates the form, possibly hitting upon the original formation of the word with *bundak*, referring to the root of and *dahisnîh*, showing by accident (?) that the formation *ṛdh* was possibly from *ar* plus an extinct *dhâ* (cp. *çraddhâ*); Ner. follows with *saṁ pûrṇadâtiṁ;* but the pers. has *pur minîshn* (sic), doubtless because (-) was so often associated with *âramaiti*.

, m. f. helper, leading chief, offerer. adjutor colens, adjuvans oblator;

n. s. m. , y. 43, 3; 46, 9.

dat. s.

g. s. m. , y. 50, 8.

n. pl. m. , y. 34, 7.

n. pl. f.

acc. pl. m. , y. 48, 8: 50, 4.

inst. pl. m. , y. 46, 16.

gen. pl. m. ;

cp. ind. *ṛddhimant*, etc.; pahl. *râd*, etc.; Ner. *dakshiṇâm*, etc.; pers. *sakhâvat*, etc.

m. the fellow-aryan. the ally: prop. n. of a God: par amicus;

n. s.

n. s. , y. 49, 7.

n. s.

instr. s. , y. 32, 1; 33, 3.

dat. s.

g. s. , y. 33, 4; 46, 1.

voc. s. (sic)

n. acc. du. ;

the pahl. at y 32, 1, *levatman ayarmânîh;* correct as to root and form; Ner. *svapaṅktitayâ*, pers. *avâ farmânî*, (so); so at y. 33, 3 the pahl. is correct as to root and form; at y. 33, 4 correct as to case; see Ner.: at y. 46, 1 the pahl. is most reasonable as to its view of the form; at y. 49, 7 it is reasonably free; cp. ind. *aryamán, aryá;* ἀρόω; ἄροτρον; *aro, arotrum;* lith. *arìu;* goth. *aryan;* germ. *ern*, to plough (so beyond a doubt; the meaning 'true', 'patriot', etc. is secondary).

–, fleet, celeris;

acc. s. m.

n. acc. du. m.

n. pl. m.

acc. pl. m. , y. 50, 7, celeres.

g. pl. m.

fem. n. s. ;

cp. *árvant; ὀρούω, ὀρέϝοντ-*?; Ὀρόντης (?); anglo-saxon *earn.*; so the pahl. trlr. *arvand*, corr. as to root, fr. as to form; Ner. *vegena*, adverbially; pers. *buland* (so).

, f. of , masculino juncta; acc. pl. f. , y. 44, 18 masculinis junctas; pahl. *î gûshanŏ;* Ner. *sabîjânâm;* pers. (?); cp. *ar sh árshati; ἄρσην, ἔρσην.*

–, to favour, to come to help;

1st s. conj. (?) , y. 44, 7, tendam, tendo.

3d s. conj.

3d s. conj. –

3d du., impf. *

3d pl. conj.

3d pl. conj. (?) *

3d pl. conj. ;

pt. pr. med. = , inst. m. s. ; rt. first suggested by the pahl. in *aîyyârîh;* cp. *ávâmi, ávati; ἀΐω** = *ἀϝίω*; *aveo; avidus*, etc.

, that, such (?), ille, talis;

acc. s. m. (sic =);

inst. s. m.

inst. s. m. , y. 33, 6.

gen. s. m. nt. (= °)

gen. s.

(var. in MSS.)

gen. s.

gen. s. m. nt.*]

n. pl. m.

acc. pl. m. *(?), (?)

inst. pl. m. , y. 44, 15.

acc. s. f. , y. 44, 19.

inst. s. f. (?) * (= ?

or (?))

abl. s. f.

abl. s. f.

gen. s. f. (?)

gen. s. f.

n. pl. f.

acc. pl. f.

dat. pl. f.

n. acc. nt. (? hardly) [illegible], y. 28, 5; 29, 10; 31, 15, 16; 49, 12 (to [illegible]).

g. pl. nt. [illegible] y. 29, 3; the Pahl. first indicated this sense by forms of *zak*, *valman*, and by *aêtûnŏ;* cp. old. pers. *avaiy;* np. ō (H.); ind. *ava* in *avós*, and *vâm;* lat. *ô-lim* (?), etc. lith. *au-rė*, etc.

[illegible], what is low, object, misery; miseria, humilitas; loc. sg. nt. adv. [illegible], y. 45, 3 in woe, in miseria, in aerumna; so first indicated by the pahl. trlr. by *anâk;* Ner. *anyâyo;* pers. *ranj.*

–[illegible], such as, that there, talis;

n. s. m. [illegible]

acc. s. m. [illegible]

inst. s. m. *[illegible]

dat. pl. m. [illegible]

n., acc. nt. s. *[illegible], y. 28, 4; 29, 10; 31, 6, 15, 16; 49, 12.

n. sg. f. [illegible];

pahl. *and;* parsi [illegible]; n. pers. *and.*

[illegible], f. fall, casus;

g. s. f. [illegible], y. 44, 4, casus, de casu; so the pahl. trlr. first indicated by *a-barâ-aûftishnŏ;* Ner. *anipâtinîm;* pers. *ô bih uftâdan;* cp. ind. *atipatti, pâta* in *avapâta;* rt. [illegible]; cp. ind. *pat*, to fall; *πίπτω*; [*im-*] *petus;* ch. sclav. *na-pasti;* old irish *ithim* = *p-iptim;* goth. *finth-a* etc.

(ɛ)[illegible], nt. aid, favour, auxilium; acc. sg. nt. (ɛ)[illegible], y. 29, 11: see [illegible], to which (ɛ)[illegible] stands related as (ɛ)[illegible] to [illegible]; cp., ind. *áhar, áhan;* the pahl. *kâmak*(?).. *afdîh* (in gloss), seeing the sense of 'desired grace'; for etym. see [illegible].

[illegible] (read [illegible]) [the present char. [illegible] was probably a mistaken reading of a pahl) which could be read either as [illegible] or [illegible] when deciphered in the more complete zend character]; y. 53, 7, downward, or behind, deorsum; the pahl. first first explained by *horûn* (see texts); Ner. *yatra;* pers. diff. t, cp. ind. *ávara, áva* (= 'yon') + *ra*, the shortened sign. of the compar.

[[illegible], such an one, (not in the Gâtha, but added for symmetry);

acc. s. m. [illegible]

acc. s. m. *[illegible]

gen. s. m. [illegible]

gen. pl. m. [illegible]

n. s. f. [illegible]

inst. s. f. 𐬀𐬞𐬀𐬨𐬀𐬞𐬀𐬌

n. s. nt. 𐬀𐬞𐬀°, 𐬀𐬞𐬀𐬌

inst. s. nt. 𐬀𐬞𐬀𐬨𐬀𐬞𐬀𐬌; pahl. *avâvand.*]

𐬀𐬞𐬀𐬞𐬀𐬌; see 𐬀𐬞 = ind. *hâ;* 3 s. impf., or improp. conjunct., y. 34, 9, will be wanting, will leave, deficiet [-ient]; pahl. *barâ sedkûnyên;* Ner. *parikshepsyanti;* pers *bih hêland* (the pahl. leading us).

–𐬀𐬞𐬀𐬌, nt., aid, favour, auxilium;

n. s. 𐬀𐬞𐬀𐬞𐬀𐬌

n. acc. s. 𐬀𐬞𐬀𐬌, y. 29, 9; 32, 14.

inst. s. 𐬀𐬞𐬀𐬞𐬀𐬌, y. 50, 5.

dat. s. 𐬀𐬞𐬀𐬞𐬀𐬌, y. 50, 7.

dat. s. 𐬀𐬞𐬀𐬞𐬀𐬌

dat. s. f.* (?) 𐬀𐬞𐬀𐬞𐬀𐬌 (for nt.);

gen. s. 𐬀𐬞𐬀𐬞𐬀𐬌, y. 49, 12; 50, 1.

acc. pl. 𐬀𐬞𐬀𐬞𐬀𐬌

inst. pl. 𐬀𐬞𐬀𐬞𐬀𐬌;

so the pahl. trlr. first indicated by *aîyyârîh, yârî* etc.; and Ner. by *sahâyatâ*, etc.; so in y. 50, 7; but at y. 50, 5 he differs widely; see my texts at the places; cp. ind. *ávas, ἐνηής*; goth. *avi* in *aviliud* etc.

–𐬀𐬞𐬀𐬌, cp. 𐬀𐬞𐬀𐬞𐬀𐬌; so the pahl. as to rt. and form by *avŏ aîyyârîh;* Ner. *sâhâyye;* pers. *ân yârî;* cp. for form only, *dhũrvane* (?).

𐬀𐬞𐬀𐬌, down, downward, de super in; so first indicated by the pahl. trlr. y. 30, 10, *pavan frôḍ-;* Ner. *adhas-;* pers. — ?, y. 34, 9, *barâ;* Ner. *pari-;* pers. *bih;* y. 44, 13, the pahl. evidently read a text *aêvâ*, rendering *aêtûnŏ*, Ner. and pers. following; cp. ind. *áva; au-fero*, etc.

𐬀𐬞𐬀𐬞𐬀𐬌, y. 32, 15; y. 44, 15, inst. pl. nt. of 𐬀𐬞𐬀𐬌 (which see); with those, illis.

𐬀𐬞𐬀𐬞𐬀𐬌, without zeal for agricultural labour; nomadic raider, non-agrum-colens; n. s. m. 𐬀𐬞𐬀𐬞𐬀𐬌, y. 31, 10; so the pahl. first indicated by *avarzîḍâr Aharmôk;* Ner. *akâryakartre Âsmogâya;* pers. *bî-varjîdâr* (sic pro *varzîdâr*) *âsmôghân;* 𐬀𐬞𐬀𐬌 (which see) + 𐬀 priv. (𐬀𐬞𐬀𐬌°)

𐬀𐬞𐬀𐬌, aids, auxilia, etc., y. 43, 4; acc. pl. –𐬀𐬞𐬀𐬌; which see; pahl. *aîyyarîḍ (?); sahâyitavân asi.*

𐬀𐬞𐬀𐬌, y. 44, 19 illam; acc. s. f. of 𐬀𐬌 which see.

𐬀𐬞𐬀𐬞𐬀𐬌, f.* lowness, vileness, humilitas, sordes; n. s. 𐬀𐬞𐬀𐬞𐬀𐬌

for [Avestan]°, y. 31, 20; cp. for form [Avestan]; [Avestan]- being apparently added to the loc. of the noun (?) [Avestan]; the pahl. trlr. first gave the idea of 'evil' with *anâk;* Ner. *anyâya-*, but the former shows error as to word-formation by *rûbishnîh* = [Avestan] (?); Ner. *pravṛttim;* cp. ind. *ávara;* for etym. see [Avestan].

[Avestan] (so for °[Avestan]), y. 30, 2, see [Avestan], conspicere; 2d pl. impv. conspicite; cp. *ven vénati;* so the pahl. first indicated by *mûnash âvînâpdâk*, erroneous, or free, as to form; Ner. *âlokayitâ-;* pers. (?).

[Avestan]?, see comm. and trls. y. 49, 10 [reading [Avestan]?; see MS. Dhi. K. 10 (see the pahl. trl., and cp. for form [Avestan], °[Avestan], i. e. loc. of [Avestan] + term. [Avestan]), we might have n. pl. nt. [Avestan], moribunda (so)]; but perhaps it would be better to read [Avestan] inst. s.nt. of [Avestan]° 'with deathless'; see the allusions to futurity, and 'immortal' is a common idea in the Gâtha; cp. sk. *abhí* = [Avestan] with abl. = 'without'; consider also the (however) doubtful reading *ámarishṇa* at RV. X, 94, 11, so Roth, rendering 'immortal'; (is it an adopted iranian form in *-ishnŏ* and in fact early pahlavi?; the question is by no means to be so lightly left unanswered).

Max Müller (2nd edit.) and Aufrecht, however, read *amavishṇavaḥ; anâturā ajárâ sthā 'mavishṇavaḥ supîvásô átṛshitâ átṛshṇajaḥ;* Sâyaṇa has *anâturâ arôgâ ajarâ jarârahitâḥ stha, bhavatha, kimcâ 'mavishṇava utkshepaṇâvakshepaṇagatyupetâ he grâvâṇaḥ . . .* Ludwig reads *amav°*]; see comm. of gâthas, p. 583; the pahl. has *frôḍ yemîtûnḍ yehevûnêḍ*, favouring °[Avestan]; Ner. *adho narake mṛtyur bhûyât;* pers. *frôd kunad andar dôzakh, mîrad;* see for etym. [Avestan], etc.

[Avestan], y. 29, 3, illorum, illarum rerum, gen. pl. of [Avestan], which see; see *valmanshân* = 'of those', gen. by position as attested by Ner.'s *teshâm*.

[Avestan], y. 32, 15; 44, 15, illis instr. pl. nt. of [Avestan]; which see; pahl. *valmanshân madam*, recognising the oblique case; so also the gloss.; pers. *ôshân avar* (*awar*).

[Avestan], y. 29, 9; 32, 14, aid, favour, n., acc. nt. of [Avestan], (which see).

= (ꝑ), y. 31, 9; y. 34, 8; 3d sg. impf. of (which see) = was, erat; cp. *âsît;* pahl. *aitŏ;* Ner. *asti;* pers. *hast.*

, to reach, attingere; stem ;

3d s. opt. , y. 46, 8; (+ +)

attingat, °get; stem , ;

3d s. pres. act.

3d s. pres. act.

3d s. pres. act.

3d s. pres. act.

3d s. impf. act.

3d s. conj.

3d s. conj. (sic) (=)

3d s. opt. ; the pahl. trlr. seems to be misled by the suffix into a too decided modification of the meaning in some cases; cp. ind. *aç* and *naç*, *âçus* (?), etc.; *ὠκύς, ἤνεγκε.*

, stoney (orig. sharp); m. stoney-heaven, caelum;

acc. s. m.

n. pl. m.

n. pl. (?)

acc. pl. m.

acc. pl. m. , y. 30, 5 saxea caela;

loc. pl. m. (to °); so the pahl. first indicated by *sag* = 'stone' (not *dig* = pot; gloss *asmân*, etc.); Ner. however only freely *gâḍhataraṁ;* so the pers. *sâkht* (not lit., for *sag*, *sang*); cp. ind. *áçan; ἀχόνη, (ἀχαχμένος, ἀκωκή, ἄκμων*); lat. *ascia; acuo;* goth. *ahana* (F.); lettish *ass;* engl. *axe*, etc.

; read °, swiftest, velocissimus; superl. of = (which see);

n. s. m. (- (?))

acc. s. m. (-), y. 34, 4, velocissimum.

dual. acc. nt.

n. pl. m. (), y. 30, 10, (poss. acc. pl. nt. adverbially; cp. greek. nt. pl.; or even inst. sg. (?) adverb.) swiftest (adj. or adv.), or velocissimi;

n. s. f. (-); so the pahl. first indicated the sense in general with *tîzŏ;* Ner. *çîghraṁ;* pars. *tîz*, but the superl. form is not noticed here; cp. ind. *âçishṭha.*

, read °, f. revealed precept; lex revelata; n. pl. f. *, y. 44, 9, leges reve-

latas; [the pahl. here errs (as it does only rarely) as to rt., seeing a superl. of (some still more ancient scholar had probably departed from an earlier translation, deeming himself sagacious); see and correctly rendered by the pahl. trlr. as to rt.]; cp. ind. *âçís*, *súçishṭi*, rt. *çâs* (*çaṁs*); lat. *carmen* has been compared, so *castus*, *castigo*; goth. *hazyan* (F.).

, not empty, not void, nunquam inanis; acc. pl. nt. , y. 28, 10, nunquam inania; so the pahl. trlr. first indicated by *asûdakŏ*; Ner. *anulaso*; + priv., cp. ind. *açûnya*; κενέος, etc.

, non-heroic; g. s. m. , y. 29, 9, non-heroici; + priv.; so the pahl. first indicated by *anafzârîh*; Ner. *asâdhanatâyai*; cp. ind. *çûra*; κῦρος; lat. *cavus*, *cumulus*; irish *cur* (W.), etc.

, y. 46, 18; see ; 3d sg. impf., or better as improp. conj. + , was, may be, sit; the pahl. *pavan ich tanŏ*; (Ner. *evam vapushâ*; pers. *pah ham tan*), seeming to recognise the sense of actual existence or presence; for *cid* affixed to a verb; cp. RV. I, 135, 9; *dhánvañ cid yé anâçávo jîrâs cid ágiraukasaḥ*. (L. '*doch schnell*'.)

—, m. bone, body (not (?) in the Gâthas);

acc. s. m. (or see)

gen. s. m.

inst. pl. m. =

gen. pl. m.

gen. pl. m. .

(?) m. body, corpus;

n. s. m. (?) * (or see loc. s. m.), y. 51, 12.

acc. s. m.

acc. pl. m. =(|)·

acc. pl. m. =·°,°

gen. pl. m.

[gen. pl. m.(?) ; see —]

[gen. pl. m.(?) ;see—];

is prob. a transf. to the *a* declens. from —, cp. ind. *anasthá*, 'boneless' and *asthán*.

, m. bone, body, person, corpus;

n. s. m. , y. 31, 22 (or read °, wh. see, so better)

acc. s. m. , y. 33, 2,

(or read °𐬨𐬀𐬵𐬀𐬌, so better)

[dat.s.m.(?)𐬨𐬀𐬵𐬀𐬌𐬨𐬀𐬵𐬀𐬌𐬎𐬀=𐬨𐬀𐬵𐬀𐬌𐬨𐬀𐬵°- (is to 𐬞𐬁𐬙𐬎, or to 𐬞𐬀𐬌)]

gen. s. m. 𐬞𐬀𐬌𐬵𐬀𐬌𐬨𐬀𐬵𐬀𐬌

loc. s. m. adv. 𐬵𐬀𐬌𐬨𐬀𐬵𐬀𐬌, y. 51, 12, [perhaps a nom. of 𐬞𐬀𐬌𐬨𐬀𐬵𐬀𐬌, which see].

nom. pl. m. 𐬵𐬀𐬌𐬨𐬀𐬵𐬀𐬌𐬨𐬀𐬵𐬀𐬌, y. 46, 11; 49, 11.

acc.? pl. m. 𐬵𐬀𐬌𐬨𐬀𐬵𐬀𐬌𐬨𐬀𐬵𐬀𐬌; (see ved. irreg.)

[acc. pl. m.(?) 𐬞𐬀𐬌𐬨𐬀𐬵𐬀𐬌𐬨𐬀𐬵𐬀𐬌 = 𐬞𐬀𐬌𐬨𐬀𐬵·𐬀𐬌𐬨𐬀𐬵𐬀𐬌 = (𐬞𐬀𐬌𐬵𐬀𐬌𐬨𐬀𐬵𐬀𐬌)]; the pahl. renders with *tanŏ* at y. 31, 22; at y. 33, 2; by *aîtŏ*, at y. 33, 2; by *ashtak** (?, *ast°*), at y. 51, 12, by *astishnîh* at y. 46, 11, and by *yekavîmûnishnŏ* at y. 49, 11; these last two might be regarded as infinitives, but the infin. seems impossible in the gâtha at those places; cp. ind. *ásthi, ὀστέον; os*, old lat. *ossua*, etc.; kurd *háste;* osset. *stag;* np. *est* (H).

𐬨𐬀𐬵𐬀𐬌, y. 53, 8; see 𐬞𐬀𐬌 3d sg. impv. act, let it be; sit; pahl. *aîtŏ* (so, free or careless; M. has *yehevûnâḍ* = 𐬌𐬨𐬀𐬵𐬀𐬌, y. 13, 6 (Sp.), and Mf. has *yehevûnâḍ* in gl. y. 53, 8; see also *dedrûnānḍ* = 𐬨𐬀𐬵𐬀𐬌𐬎𐬀, y. 36, 6); Ner. *asti;* pers. *hast.*

𐬵𐬀𐬌𐬨𐬀𐬵𐬀𐬌, y. 15, 12, poss. loc. sg. adv. of 𐬞𐬀𐬌𐬨𐬀𐬵𐬀𐬌, bodily; cp. loc. s. of 𐬞𐬀𐬌𐬨𐬀𐬵𐬀𐬌, 𐬞𐬀𐬌𐬨𐬀𐬵𐬀𐬌; or n. s. m. of 𐬞𐬀𐬌𐬨𐬀𐬵𐬀𐬌; pahl. *ashtak** (?).

-𐬨𐬀𐬵𐬀𐬌𐬌𐬨𐬀𐬵𐬀𐬌, possessed of body, corporalis;

n. s. m. 𐬞𐬀𐬌𐬌𐬨𐬀𐬵𐬀𐬌

acc. s. m. 𐬞𐬀𐬌𐬨𐬀𐬵𐬀𐬌𐬨𐬀𐬵𐬀𐬌𐬌𐬨𐬀𐬵𐬀𐬌, y. 31, 11.

dat. s. m. 𐬞𐬀𐬌𐬨𐬀𐬵𐬀𐬌𐬌𐬨𐬀𐬵𐬀𐬌

dat. s. m. 𐬞𐬀𐬌𐬨𐬀𐬵𐬀𐬌𐬌𐬨𐬀𐬵𐬀𐬌, y. 34, 14.

abl. s. m. 𐬞𐬀𐬌𐬨𐬀𐬵𐬀𐬌𐬌𐬨𐬀𐬵𐬀𐬌 (transfer to the *a* declens.);

g. s. m. 𐬞𐬀𐬌𐬨𐬀𐬵𐬀𐬌𐬨𐬀𐬵𐬀𐬌𐬌𐬨𐬀𐬵𐬀𐬌, y. 28, 3.

g. s. m. 𐬵𐬀𐬌𐬌𐬨𐬀𐬵𐬀𐬌

loc. s. m. 𐬨𐬀𐬵𐬀𐬌𐬌𐬨𐬀𐬵𐬀𐬌

acc. s. f. 𐬵𐬀𐬌𐬨𐬀𐬵𐬀𐬌𐬌𐬨𐬀𐬵𐬀𐬌

dat. s. f. 𐬞𐬀𐬌𐬨𐬀𐬵𐬀𐬌𐬌𐬨𐬀𐬵𐬀𐬌

loc. s. m. 𐬨𐬀𐬵𐬀𐬌𐬌𐬨𐬀𐬵𐬀𐬌 (obscure ancient* form with preserved nasal);

gen. s. f. 𐬞𐬀𐬌𐬨𐬀𐬵𐬀𐬌𐬌𐬨𐬀𐬵𐬀𐬌

gen. s. f. (?) 𐬵𐬀𐬌𐬨𐬀𐬵𐬀𐬌𐬌𐬨𐬀𐬵𐬀𐬌*

acc. pl. f. 𐬞𐬀𐬌𐬨𐬀𐬵𐬀𐬌𐬌𐬨𐬀𐬵𐬀𐬌

dat. pl. f. 𐬵𐬀𐬌𐬨𐬀𐬵𐬀𐬌𐬌𐬨𐬀𐬵𐬀𐬌

gen. pl. f. 𐬞𐬀𐬌𐬨𐬀𐬵𐬀𐬌𐬌𐬨𐬀𐬵𐬀𐬌

nom. acc. sg. nt. 𐬞𐬀𐬌𐬌𐬨𐬀𐬵𐬀𐬌, y. 43, 16, corporale; so the pahl. first indi-

cated by *tanŏ-hŏmand* and *jân-hômand;* cp. ind. *ásthimant;* see .

, (better °), near, original(?) propinquus; abl. s. nt. (°), y. 45, 1, from near, e-propinquo, adverb.; so the pahl. trlr. first indicated as to root and form with *min nazdîk;* Ner. *âsannât;* pers. *az nazdîk;* cp. pahl. *âsnŏ;* ind. *ãsana*, rt. *sad.* I think that the forms

n. s. m.

n. s. m.

acc. s. m.

abl. s. m.

g. s. m. =

loc. s.

n. s. f.

acc. s. f.

a. s. f.

g. s. f.

acc. pl. f.

acc. pl. nt.

belong here; Justi however cp. , y. 30, 5.

[abl. s.

loc. s.

are from a stem]

, y. 46, 3; 50, 10, of days, dierum, gen. pl. m. of , which see; the pahl. first rendered root and form by *î rûjânŏ;* Ner. *ahnâm;* pers. *rûzhâ.*

, y. 44, 18, mares, equas; acc. pl. f. of , which see; the pahl. trlr. first drew the simple analogy with the ind. by *sûsyâ;* Ner.'s gen. is intelligently free as to case; pers. *asp.*

, m. horse, equus; f. mare, equa;

n. s. m.

n. s. m.

gen. s. m. (?) (=°)

loc. s. m.

acc. du. m.

abl. du. m.

n. pl. m. (?)*

n. pl. m.

gen. pl. m.

loc. pl. m.

n. pl. f.

acc. pl. f. , y. 44, 18.

g. pl. f. (°?); cp. ind. *áçva; ἵππος, ἴκκος* (*πτ* from *κτ* = *çv*); *equus*, goth. *aihva-*; lith.

aszva, rt. *aç* (?) (cp. also kurd. *hasp.;* afgh. *âs**.

𐬀𐬎𐬎𐬀 (?) not-prosperous, res-adversa; acc. s. nt. adv. 𐬀𐬎𐬎𐬀𐬌, rem-adversam; so the pahl. trlr. first indicated by *anâsân;* Ner. *asamâthâninaḥ;* pers. *nâ-âsânî;* cp. 𐬀𐬎𐬎𐬀𐬵𐬀𐬌; ind.*çvâitá;κοναρὸν, πίονα*; lith. *szveñtas*, etc.; from. 𐬀𐬎𐬎𐬀 (which see) + 𐬀 priv. (is it + 𐬀?).

𐬀𐬎𐬎𐬀𐬵𐬀𐬌𐬀𐬎𐬎𐬀, y. 31, 16, was striving, studebat, 3d sg. impf. indic. med. of 𐬀𐬎𐬎𐬀 which see; pahl. *âkûshîḍâr* (so the char. may be read, but the glossist mistook 𐬀 for an *a* priv.; Ner. following with *advandvinaḥ;* the pers. recoils from rendering the futilised words.

𐬀𐬎𐬎𐬀𐬵𐬀𐬌(𐬀), in 𐬀𐬎𐬎𐬀𐬵𐬀𐬌𐬀𐬎𐬎𐬀(+𐬀 °𐬀𐬎𐬎𐬀 + (?) 𐬌 +), y. 46, 8, may, or will, reach, attingat-get, 3d sg. opt. aor. (?) act. of 𐬀𐬎𐬎𐬀 which see; the pahl. seems to report a causative sense with; *frâz ranînîḍâr;* Ner. *prakṛishṭaṁ prasarpayitâ;* pers. *frâz ravâ-kunand* (𐬀𐬎𐬎𐬀𐬵𐬀𐬌 has lost 𐬀).

𐬀𐬎𐬎𐬀 [read 𐬀𐬎𐬌𐬎° or 𐬀𐬎𐬀𐬌𐬎°, the 2d letter 𐬎 was put in place of an earlier, or original, pahlavi 𐬌 (the Avesta once standing in a quasi pahlavi character), and this 𐬌 equalled both 𐬎 and 𐬀𐬌; as the consonant it had its inherent short vowel, the signs for which having been lost, a later copiest wrote 𐬎 instead of 𐬀𐬌], y. 32, 3, ye are heard of, auditi estis (med. for passive); 2d pl. med. root aor. of 𐬌𐬀𐬎, which see; [the 2d pl. med. of the root aor. is generally replaced by a form from the *s* aor., but cp. *ácídhvam;* perhaps the real word was 𐬀𐬎𐬎𐬀𐬌𐬀𐬀𐬌𐬎; cp. *stuvatâm* (Wh.), or again, °𐬀𐬀𐬌𐬎𐬀𐬎𐬎𐬀, *a* aor.; but see the metre]; the pahl.'s trl. should be read *âsrayishṇîh*, as the initial Pahl. 𐬀 can be read *â* or *a*, and the writer should be given the benefit of the doubt, and this not withstanding Ner.'s *a* priv. in *anuktim*, and the pers. *bî-guftan.*

𐬀𐬎𐬎𐬀𐬵𐬀𐬌𐬀[𐬀]𐬎𐬎𐬀(?)*, y. 30, 3, they two have become famed (heard of), auditi-sunt, clari-facti-sunt [or 'they two declared *1 (for themselves)'; it is possible that as *ghush* means 'to roar' in the ind. while 𐬀𐬵𐬌𐬎 means 'to hear' in iranian, so, vice

*1 The meaning 'which two did hear' seems too involved an idea for the place; so is 'have listened (?) in thought, word and deed' (?); but 'were announced' might be an improvement.

versa, 𐬯𐬀𐬎 may sometimes have a caus. sense; cp. the pahl. form of it, *srûḍanŏ*, = 'declare'], 3d du. aor. med. (?) of 𐬯𐬀𐬎 which see; cp. *stuvatâm;* [the pahl. trlr. contains the first hint of the med., the pers. following; the sense 'declared' of *srûḍ* is here more than elsewhere justified by the *benafshman* = selves; 'they heard themselves', i. e. 'were heard' (med. for pass.), and so 'were declared', cp. the italian. use of med. for pass.]; Ner. *avocatâm;* pers. *khôd srûd.*

𐬯𐬀𐬎𐬌𐬨𐬀𐬯𐬀𐬎, not-heard, not-listened-to, inauditus; acc. pl. nt. 𐬯𐬀𐬎𐬌𐬨𐬀𐬯𐬀𐬎𐬌𐬯, y. 43, 12, things not-accepted, res-inauditas, inaudita; from the pres., pt. of 𐬯𐬀𐬎, to hear, extended by 𐬌𐬨, 𐬯𐬀𐬎𐬌𐬨𐬀𐬯𐬀𐬎 + 𐬯 priv.; the pahl. (first) *anyôkhshîḍârîh;* Ner. *açrotṛtvât;* pers. *nah-shunavîdârî.*

𐬯𐬀𐬎𐬌𐬨𐬀𐬯𐬀𐬎, f. unwilligness to hear, disobedience, inoboedientia; acc. s. f. 𐬯𐬀𐬎𐬌𐬨𐬀𐬯𐬀𐬎𐬌𐬵𐬀, y. 33, 3, inoboedientiam; pahl. *anyôkhshîḍâr*, free as to form; so Ner. *açrotarah;* dat. s. 𐬯𐬀𐬎𐬌𐬨𐬀𐬯𐬀𐬎𐬌𐬯𐬀𐬵𐬀 = 𐬯𐬀𐬎𐬌𐬨𐬀𐬯𐬀𐬎𐬌𐬯𐬀° not 𐬯𐬀𐬎𐬌𐬨° ę for *a*, 𐬯 = 𐬌 = *ye* gen. s. 𐬌𐬯𐬀𐬎𐬌𐬨𐬀𐬯𐬀𐬎𐬌𐬯𐬀𐬵𐬀𐬯𐬀, y. 44, 13, °dientiae; 𐬯𐬀𐬎𐬌𐬨𐬀𐬯𐬀𐬎 + 𐬯 priv.; so the pahl. first, y. 44, 13 by *anyôkhshîḍârîh, açrutikâritayâ;* pers. *nahshunavîdan;* cp. 𐬯𐬀𐬎𐬌𐬨𐬀𐬯𐬀𐬎𐬌𐬯𐬀𐬵𐬀, ind. *çrushṭí*, (willing hearing), for etym. see 𐬯𐬀𐬎.

𐬯𐬀, to drive, vehor;

stem 𐬯𐬀𐬎;

3d s. pres. act.	*𐬯𐬀𐬎𐬌𐬨𐬀𐬯𐬀𐬎
3d s. pres. act.	𐬯𐬀𐬎𐬌𐬨𐬀𐬯𐬀𐬎𐬌𐬯𐬀
3d pl. pres. act.	𐬯𐬀𐬎𐬌𐬨𐬀𐬯𐬀𐬎𐬌𐬯𐬀𐬵𐬀𐬯𐬀
3d s. opt. act.	𐬯𐬀𐬎𐬌𐬨𐬀𐬯𐬀𐬎𐬌𐬯𐬀𐬵𐬀
3d s. opt. act.	𐬯𐬀𐬎𐬌𐬨𐬀𐬯𐬀𐬎𐬌𐬯𐬀𐬵𐬀
3d s. opt. act.	𐬯𐬀𐬎𐬌𐬨𐬀𐬯𐬀𐬎𐬌𐬯𐬀𐬵𐬀𐬯𐬀
3d s. opt. act.	𐬯𐬀𐬎𐬌𐬨𐬀𐬯𐬀𐬎𐬌𐬯𐬀𐬵𐬀
1st s. imper., or. conj. act.	𐬯𐬀𐬎𐬌𐬨𐬀𐬯𐬀𐬎
2d pl. conj. act.	𐬯𐬀𐬎𐬌𐬨𐬀𐬯𐬀𐬎 y. 50, 7; 'may ye drive on' (primary term.).
3d pl. impf. or impr. conj. (?) act.	𐬯𐬀𐬎
3d s. pres. med.	*𐬯𐬀𐬎𐬌𐬨𐬀𐬯𐬀𐬎
3d s. opt. med.	𐬯𐬀𐬎𐬌𐬨𐬀𐬯𐬀𐬎𐬌𐬯𐬀

part. pres. med. *𐬯𐬀; stem 𐬯𐬀; part. perf. med. 𐬯𐬀𐬎; cp. ind. *aj, ájati*, etc.; *ago.*

𐬯𐬀𐬎, m. day, dies;

abl. s. 𐬀𐬎𐬨𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀

loc. s. 𐬀𐬵𐬀𐬵𐬀

gen. pl. 𐬀𐬎𐬨𐬀𐬵𐬀𐬵𐬀, y. 46, 3; 50, 10; cp. ind. *áhan;* (*dah,* to burn, with loss of *d* (cp. *áçru* = *δάκρυ* (?)) has been suggested as the root (?); but *ah,* generally rendered 'to adjust', may more properly mean 'lighten', and so 'adjust'(?), by bringing objects out into distinctness and order as day-light appears).

𐬀𐬵𐬎𐬀𐬵𐬀, y. 50, 7; 'may ye drive on', vehamini; it is of the last importance to note that the pahl. trlr. at times grossly errs, as I belive he does here with *vakhdûnḍâr;* so Ner. *gṛhitâraḥ* (sic) pro *grahî°;* so pers. *giriftar,* perhaps seeing *zan;* [but there is no error in *barâ sâtûnînêḍ* = 𐬀𐬵𐬎𐬀𐬵𐬀𐬵𐬀𐬵𐬀 in vd. 5, 119 (Sp.), nor in *sâtûnînêḍŏ* = 𐬀𐬵𐬎𐬀𐬵𐬀𐬵𐬀𐬵𐬀 in vd. 18, 135, nor in *sâtûnînêḍŏ* = 𐬀𐬵𐬎𐬀𐬵𐬀𐬵𐬀𐬵𐬀 in vd. 18, 139 (some slight freedom however), nor in vd. 18, 31 where *sâtûnînêḍŏ* = 𐬀𐬵𐬎𐬀𐬵𐬀𐬵𐬀𐬵𐬀 (again free); in y. 10, 16 𐬀𐬵𐬎𐬀𐬵𐬀𐬵𐬀𐬵𐬀 is rendered 𐬀𐬵𐬎𐬀𐬵𐬀𐬵𐬀𐬵𐬀, *avâkînênd;* Ner. *upaçleshayanti*].

𐬀𐬎𐬵𐬀, m. f., I, ego;

n. s. 𐬀𐬎𐬵𐬀

n. s. 𐬀𐬎𐬵𐬀, y. 43, 14.

acc. s. *1 𐬀𐬎𐬵𐬀

acc. s. 𐬀𐬎𐬵𐬀𐬵𐬀

acc. s. *2 𐬀𐬵𐬀, enclit. freq., y. 29, 1; 31, 5 (? possess.?); 33, 7; 43, 7, 9 (?); 44, 12; 46, 1; 49, 1; 51, 10.

dat. s. 𐬀𐬵𐬎𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀

dat. s. (*3 𐬀𐬵𐬎𐬀𐬵° = ·)𐬀𐬵𐬎𐬀𐬵𐬀𐬵𐬀

dat. s. (*3-𐬀𐬵𐬎𐬀𐬵° =) 𐬀𐬵𐬎𐬀𐬵𐬀𐬵𐬀𐬵𐬀, y. 28, 7; 49, 8.

dat. s. 𐬀𐬵𐬎𐬀𐬵𐬀𐬵𐬀, y. 28, 21; 31, 4; 43, 14; 46, 3; 28, 8.

dat. s. (*3 𐬀𐬵𐬎𐬀𐬵° = (?)·)𐬀𐬵𐬎𐬀𐬵𐬀𐬵𐬀

dat. s. (*3 𐬀𐬵𐬎𐬀𐬵° = (?·)𐬀𐬵𐬎𐬀𐬵𐬀𐬵𐬀

𐬀𐬵𐬎𐬀𐬵𐬀𐬵𐬀(·)𐬀𐬵

𐬀𐬵𐬎𐬀𐬵𐬀𐬵𐬀(·)𐬀𐬵

dat. s. 𐬀𐬵𐬀,

dat. s. 𐬀𐬵, enclit.

enclit., y. 28, 3 (?); 29, 1, 8, (or gen.); 31, 5; 33, 8, 12, 13; 43, 1; 44, 1; 51, 22.

abl. s. 𐬀𐬵𐬀, so perhaps at y. 44, 15.

gen. s. 𐬀𐬵𐬎𐬀

gen. s. (?) 𐬀𐬵𐬎𐬀, y. 50, 1 (? so some);

gen. s.

gen. s.

y. 28, 3 (?); 29, 1, 8 or dat.; 33, 11.

[acc. du.(?) *4 = = y. 29, 7 (so altern.(?))]

n. pl.

y. 30, 9 (so, = = = = *ya, ye*).

acc. pl. (=) =

acc. pl.

y. 33, 7.

acc. pl.

enclit.

acc. pl.

enclit.

inst., or gen. (?) pl. *5

inst., or gen. pl. *5

y. 34, 1; 43, 10.

dat.pl. -(*3 = =

y. 28, 6.

dat. pl.

y. 47, 1, 3 (? or dat. of).

dat. pl.

enclit., y. 44, 1; 48, 5 (?).

dat. pl.

enclit.

abl. pl.

abl. (?) pl.

enclit.

gen. pl.

gen. pl.

enclit., y. 45, 8, 9; 48, 5 (?).

gen. pl.

enclit.;

cp. pahl. *li* (sometimes *hôman*); pers *man;* anc. pers. *adam;* ind. *ahám, ἐγώ; ego;* ital. *io;* lith. *àsz;* goth. *ik;* germ. *ich.*

, I, ego, y. 43, 14; the pahl. trlr. from some variation of text read (?) without , or separated from it, so giving the not improper rendering *satûnânŏ;* Ner. however saw and recognised the with *mahyam*, which presents one more serious difference in rendering; we might however read *satûnînŏ*, 'cause them to move' for the abortive or (? lost nasalisation).

, f. the mother (-cow), materna (?); acc. s. f. , y. 44, 6, maternam; pahl. *î az;* inst. s. f.

*1 perhaps = nasalised *â*; = (?). *2 seems sometimes as nom. s., or. acc. in quasi adverb. possess. sense. *3 or °. *4 as du. is very doubtful. *5 , might possibly be 1st pl. of = to be(?).

𐬌𐬀𐬎𐬌, y. 46, 19, 'through the mother', materna; g. 𐬌𐬀𐬎𐬎𐬌𐬎𐬌, y. 29, 5; 34, 14, of the maternal, maternae; cp. the Naighaṇṭukakâṇḍa, *ahĩ*, f. cow; etymology difficult; we might first suggest the meaning 'navel' from Hâr. 263 *udarâvarta;* the womb as the productive cow, (not at all unnatural); then, the 'snake-cloud' may have later conveyed the idea of 'cloud' in general, simply and alone; and the 'cloud' was also familiar as the 'cow'; then 3d we might consider ind. *háya* 'horse' with the idea of 'driving', etc., to *hi, hinóti;* see Ner. *trivarshikî gauḥ*, y. 29, 5, so 'fit to drive', (N. to '*aj*'), etc.; cp. armen. *zi* (?); for the prefixed 𐬌𐬀 see below; then 4th, cp. for dissappearance of root consonant *jayâ* f. wife, as the 'bearing one' (to *jan*); see also perhaps (for disappearance of nasal sound) nom. sg. 𐬌𐬀𐬎𐬌 to 𐬌𐬀𐬎, 𐬌𐬀𐬎𐬎, etc., also 𐬌𐬀𐬎𐬎𐬌𐬎𐬌 in view of 𐬌𐬀𐬎𐬎, hiems, etc.; for the loss of the vowel before the suffix 𐬌 (?), cp. perhaps (?) loss of *a* in *takshnî* ((?)*takshan*, etc.); for prefixed prep. 𐬌𐬀 cp. *âkará, âkharâ, âkshít*, etc.; the pahl. renders not unnaturally as a well-known epithet; Ner. at y. 29, 5 *ajinâmnyâḥ* (corr. as to form), explaining *ajinâmnî trivârshikî gauḥ;* at y. 34, 14 *ajinâmnyâ*, instr. free for gen.; so pahl. *pavan tôrâ î az;* y. 44, 6 *ajinâmnîn* (corr. as to form); at y. 46, 19 the pahl. trlr. recognises the form distinctly by his *ash levatman . . . tôrâ î az;* she is 'with him' for 'he with' (or 'through') her'; Ner. *goajînâmnî.*

𐬌𐬀𐬎𐬎𐬌 (?), y. 50, 1, 'tell ye *me*' (?), 'nobis dicite' (?); I would still suggest a 2d pl. of 𐬌𐬀 = ind. *ah*, 'to say'; see the pahl. trl. *am barâ khavîtûnîn*, see also 𐬌𐬀𐬎 explained *khavîtûnînŏ* at y. 31, 17; so, as altern. [Or voc. sg. m. 𐬌𐬀𐬎𐬎𐬌, desiderium excitans; for 𐬌𐬀 in the sense of 'desire', cp. parsi *azu*, perhaps to the same root as *áhi* (?) the cloud-snake, with the idea of 'constraining', 'torturing passion' carried over to a good sense (?), and this + 𐬌𐬀 = *dhâ*, cp. *ratnadhâs*, etc.]; I should greatly prefer *addhâ* as the ind. correlative, did not the use of a mere particle in this lengthened form seem to be improbable; the pahl. trlr. at first seems merely to transliterate by a denom. verbal form *azd-înŏ;* so also with 𐬌𐬀𐬎 at y. 31, 17; but see his glosses in both places [my altern. suggestion '= dicite has given rise to a similar view as to a kindred form

and, as so often, without acknowledgment].

𐬀𐬎𐬀, ritually sacred, righteous, sanctus; also nt. ritual sanctity, the holy order, righteousness, sanctitas;

n. s. nt. 𐬌𐬀𐬎𐬀, *1 very frequent.

acc. s. nt. 𐬌𐬀𐬎𐬀, freq.

inst. s. nt. 𐬀𐬎𐬀, freq.

dat. s. nt. (𐬀𐬵) 𐬀𐬀𐬎𐬀, y. 29, 8; 30, 8; 32, 9; 34, 3; 46, 10; 51, 5.

abl. s. nt. 𐬀𐬵𐬀𐬀𐬎𐬀, y. 32, 4.

abl. s. nt. 𐬵𐬀𐬎𐬀, freq.

abl. s. nt. 𐬵𐬀𐬵𐬀𐬎𐬀, y. 29, 6.

gen. s. nt. 𐬀𐬀𐬀𐬀𐬎𐬀, freq.

gen. s. nt. 𐬀𐬵𐬀𐬀𐬀𐬎𐬀, y. 30,10; 31, 21; 47, 6.

gen. s. nt. 𐬛𐬀𐬀𐬎𐬀 (which is 𐬀𐬀𐬀𐬀𐬎𐬀 (𐬛 = 𐬀𐬀 *1))

loc. s. nt. 𐬀𐬵𐬌𐬀𐬎𐬀, y. 32, 6.

voc. s. nt. 𐬀𐬎𐬀, freq.

voc. s. nt. 𐬀𐬎𐬀 freq.

nom. acc. pl. nt. 𐬀𐬎𐬀 (?) (𐬀𐬌𐬵𐬎𐬀 would seem to be a compositum);

otherwise a voc., or even a nom. pl. nt.; cp. the pl. names in yt. 1, 7); cp. old. pers. *arta;* paz. *ardî-bahisht;* *ṛtá* (*ṛt* = 𐬀𐬎, 𐬀𐬌; cp. *amṛ́ta* = 𐬀𐬀𐬌𐬌𐬛; *pṛthú* = 𐬀𐬎𐬌𐬵, *peshu*, etc.) *ἀρετή*, etc. (?) [I am of the opinion that the char. 𐬎 (only when = *ṛt*) was orig. = 𐬛 + 𐬉 = *rsh*].

–𐬵𐬀𐬀𐬀𐬀𐬎𐬀𐬀𐬀𐬎𐬀, prospering through the law, or increasing the prosperity of the law-abiding people, sanctitatem-augens; part. pres. of 𐬎𐬀𐬉, 𐬎𐬀𐬛𐬀 (which see) + 𐬀𐬎𐬀; gen. du. °m. 𐬌𐬵𐬀𐬵𐬀𐬀𐬀°, y. 33, 9 sanct.-augentium; so indicated by the pahl. trlr. by *Aharâyîh vakhshînishnŏ;* Ner. *puṇyaṁ pravardhayitâraḥ* (interpreting the pahl. as a compos. (?)).

–𐬉𐬀𐬀𐬎𐬀, holy ceremonially and morally, sanctus;

n. s. m. 𐬀𐬀𐬎𐬀

n. s. m. 𐬀𐬀𐬀𐬎𐬀, y. 31, 17; 44, 12; 46, 5, 6, 14; 48, 2; 53, 9.

acc. s. m. 𐬌𐬉𐬀𐬀𐬎𐬀, y. 31, 10. 20; 46, 9; 51, 9.

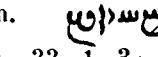
dat. s. m. 𐬛𐬉𐬎𐬀

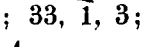
dat. s. m. 𐬀𐬵𐬎𐬀𐬉𐬎𐬀

dat. s. m. 𐬀𐬵𐬎𐬀𐬉𐬀𐬎𐬀, y. 43, 4.

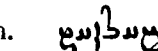
*1 see suggestions Z. D. M. G. Bd. XLIX III. Heft, S. 581, 1895.

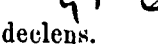
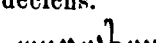
dat. s. m. , y. 30, 4; 32, 10; 33, 1, 3; 43, 8; 47, 4, 5; 53, 4.

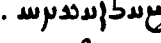
abl. s. m.  , trans. to the *a* declens.

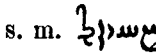
gen. s. m. 

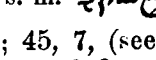
gen. abl. s. m. , y. 31, 14; 32, 11; 45, 7, (see altern.)

gen. s. m.  , y. 45, 7.

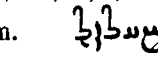
voc. s. m.  (=  *[1])

n. acc. voc. du. m. 

dat. du. m.*  = *[2]

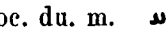
d. du. m. (to )

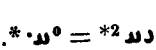
gen. du. m.

n. pl. m. 

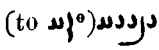
nom. pl. m.

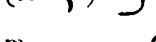
nom. pl. m. y. 47, 4.

acc. pl. m. 

acc. pl. m.  from an *a* declens.

dat. pl. m. , y. 30, 11; 53, 4.

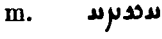
dat. pl. m. *[3] 

abl. pl. m. 

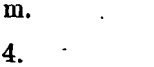
gen. pl. m.

gen. pl. m.

n. s. nt.

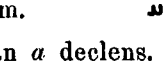
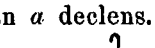
n. s. f.  =

n. s. f. (?) *

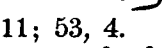
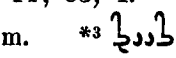
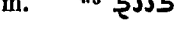
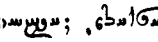
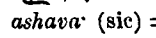
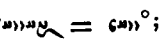
acc. s. f. 

dat. s. f.

g. s. f.

loc. s. f. ( ) ; or transf. to the  (f.) decl. with lost nasalisation =  .

voc. s. f.

of the pahlavi signs in which (whatever they may have been exactly) the avesta texts once stood; › is evidently a false transliteration for a pahl.  = » with its inherent *a*;  is the sign for the nasal sound in each word;  may be more like *o* in the Sk. *maghónas*, etc.; otherwise it also looks much like a mistaken translit. of which may mean *o* or *v*; it is prob. = », and we have *âthrava·* (so) = °*van*;  has inherent *a* as in pahl. and sk.; › is again a false translit. for a  = » with its inherent *a*, and we have  = *java·* = *javám.*

*[1] ; ; are as = *ashava·* (sic) = °*van*; = °*van*; = °; here obviously we have lingering traces of the old use of the pahlavi signs in which (whatever they may have been exactly) the avesta texts once stood; › is evidently a false transliteration for a pahl. = » with its inherent *a*; is the sign for the nasal sound in each word; may be more like *o* in the Sk. *maghónas*, etc.; otherwise it also looks much like a mistaken translit. of which may mean *o* or *v*; it is prob. = », and we have *âthrava·* (so) = °*van*; has inherent *a* as in pahl. and sk.; › is again a false translit. for a = » with its inherent *a*, and we have = *java·* = *javám.*

*[2] lost nasalisation as usual.

*[3] ° is of course no proper dat pl. m.; is a mistaken letter, prob. a futile attempt to render an original = *r*, or some erron. or corr. pahl. sign for *b*, *bh*.

voc. s. f. 𐬀𐬭𐬎𐬀𐬨𐬀𐬭𐬌

(declined from stem in short (?) 𐬀)

voc. pl. f. *𐬀𐬭𐬎𐬀𐬨𐬀𐬭𐬌

acc. pl. f. 𐬀𐬭𐬎𐬀𐬨𐬀𐬭𐬌

[acc. pl. f. (?) 𐬀𐬰𐬀𐬭𐬌𐬨𐬀𐬭𐬌 (imposs.; 𐬀𐬰 = 𐬀𐬵 = 𐬀𐬭𐬭° (?) trsf. to a 𐬀𐬭𐬭 stem (?), hardly)];

dat. pl. f. 𐬀𐬭𐬎𐬀𐬨𐬀𐬭𐬌𐬨𐬀

gen. pl. f. 𐬀𐬭𐬎𐬀𐬨𐬀𐬭𐬌𐬫

loc. pl. f. *𐬀𐬭𐬌𐬨𐬀𐬭𐬎𐬀𐬨𐬀𐬭𐬌

*(𐬀 is postposition); so the pahl. trl. *aharûbŏ;* cp. ind. *ṛtâvan;* Ἀρεταάων; (cp. F. Justi; iranisches namenbuch on *arshvant*, p. 485).

-𐬀𐬭𐬎𐬀𐬨𐬀𐬭𐬌-𐬨𐬀𐬭𐬌 strong through sanctity; sanctitate-vehemens; g. s. m. 𐬀𐬭𐬎𐬀𐬨𐬀𐬭𐬌°, y. 43, 4; so the pahl. exactly indicated by *pavan aharâyîh aôjŏ;* cp. for compar. form only 𐬨𐬀𐬭𐬌𐬨𐬀𐬭𐬎𐬀𐬨𐬀𐬭𐬌°; for superl. -𐬀𐬭𐬎𐬀° 𐬨𐬀𐬭𐬎𐬀- and 𐬫𐬀𐬭𐬎𐬀𐬨𐬀𐬭𐬎𐬀𐬨𐬀𐬭𐬌° see for etym. 𐬨𐬀𐬭𐬌, and -𐬀𐬭𐬎𐬀𐬨𐬀𐬭𐬌.

-𐬀𐬭𐬎𐬀𐬭𐬌𐬨𐬀𐬭𐬌, etablishing sanctity or righteousness, giving its rewards, sanctitatis-praemia-dator: n. v. m. 𐬫𐬭𐬎𐬀𐬭𐬌𐬨𐬀𐬭𐬌, y. 28, 6; so the pahl. trlr. *ashavahishtŏ dahishnŏ;* see 𐬨𐬀𐬭𐬌 and 𐬭𐬎.

𐬀𐬭𐬎𐬀𐬨𐬀𐬭𐬌, f. holy recompense, beatitude, reward, praemium-sanctum, praemium; in the later avesta perhaps (as) 'a gift to god', otherwise 'ritual exactness'; note the accent as *a-hi* (?);

n. s. 𐬀𐬭𐬎𐬀𐬫𐬀𐬭𐬌, y. 33, 13; 48, 9.

acc. s. 𐬀𐬭𐬎𐬀𐬫𐬭𐬌, y. 28, 7; 43, 5, 16; 46, 10; 51, 21.

𐬀𐬭𐬎𐬀𐬫𐬀𐬭𐬌

dat. (or instr. s.) 𐬀𐬭𐬎𐬀𐬨𐬀𐬭𐬌

inst. s. 𐬀𐬭𐬎𐬀𐬨𐬀𐬭𐬌, y. 31, 4.

inst. s. 𐬀𐬭𐬎𐬀𐬭𐬌, y. 43, 12.

gen. s. 𐬀𐬭𐬎𐬀𐬫𐬀𐬭𐬌, y. 48, 9; 50, 3, 9.

gen. s. *𐬀𐬭𐬎𐬀𐬨𐬀𐬭𐬌

voc. s. 𐬀𐬭𐬎𐬀

n. pl. 𐬀𐬭𐬎𐬀𐬨𐬀𐬭𐬌

n. pl. 𐬀𐬭𐬎𐬀𐬫𐬀𐬭𐬌

acc. pl. 𐬀𐬭𐬎𐬀𐬭𐬌

acc. pl. 𐬀𐬭𐬎𐬀𐬨𐬀𐬭𐬌, y. 51, 8.; cp. for form ind. *ṛtí;* etym. in analogy with *ṛtá.*

𐬀𐬭𐬎𐬀, nt. eye, oculus. note the difference in acct. from 𐬀𐬭𐬎𐬀 = *ṛtí;*

acc. du. 𐬀𐬭𐬎𐬀

inst. du. 𐬀𐬭𐬎𐬀𐬫𐬀𐬭𐬌;

as to inst. du. 𐬎𐬀𐬌𐬌𐬎𐬀𐬎𐬎𐬎 y. 32, 10, the pahl. first recognised root and form by *pavan kolâ* II (*dô*) *ash;* (but see the curious text of Ner.): cp. ind. *ákshi;* ὄσσε, ὀφθαλμοί lith. *akìs* f. eye; sclav. *oko;* goth. *augo;* germ. *auge.*

[–𐬞𐬀𐬎𐬎𐬌𐬌𐬎𐬀𐬎𐬎𐬎𐬀𐬞 (so reading; otherwise 𐬞𐬀𐬎𐬎𐬌𐬌𐬎𐬀𐬎𐬎𐬎𐬀𐬞; see 𐬎𐬎𐬌𐬌°), endowed with blessed recompense, with prosperity, with wealth; n. s. m. 𐬎𐬎𐬌𐬌𐬎𐬀𐬎𐬎𐬎, y. 51, 5 (in my text °𐬎𐬎𐬎𐬎); see 𐬎𐬎𐬎 + suff. 𐬞𐬀𐬎𐬎𐬌𐬌-; the pahl. 's *pavan aharâyîh* (= 'with sanctity' (so)) might even be considered literally correct; Ner. differs as to form].

–𐬎𐬎𐬎 𐬎𐬎𐬎𐬎𐬎 (acct.irreg., or at least differing from that in the next article); comp. of 𐬎𐬎𐬎𐬎 (?); which see; holier* (?); sanctior; acc. sg. nt. 𐬎𐬎𐬎 𐬎𐬎𐬎𐬎𐬎𐬎𐬎, y. 48, 4 (?); the holier thing (?), sanctius (?); but this meaning cannot be regarded as more than an altern. for 'the worse', pejus; the pahl. trl. has the more probable *avŏ sarîtarîh* (especially correct in view of the syntax); Ner. *yat nikṛshṭataram;* pers. *ân i badtarî.*

[I regard the letter 𐬎 (sic) as containing an anticipation of the *y* which always (?) follows; it is, I think, 𐬞, or possibly a corrupted 𐬬, followed by an 𐬀 = *y* (𐬎 is of course not in proportion, but no other type is available)].

–𐬎𐬎𐬎 𐬎𐬎𐬎𐬎𐬎𐬎 (with accent irreg. ?), or at least differing from that in a possible -𐬎𐬎𐬎 𐬎𐬎𐬎𐬎𐬎𐬎=melior(?); comp. of 𐬎𐬎𐬎 which see; acc. s. nt. 𐬎𐬎𐬎 𐬎𐬎𐬎𐬎𐬎, y. 51, 6, the worse, pejus; so the pahl. first of all, *sarîtarîh;* Ner. *nikṛshṭataraṁ;* pers. *badtârî.*

–𐬎𐬎, to be, esse;

stem 𐬎𐬎

1. s. p. indic. 𐬎𐬎𐬎𐬎

1. s. p. 𐬎𐬎𐬎𐬎𐬎, y. 32, 8; 34, 5; 46, 2.

2d s. p. 𐬎𐬎𐬎

2d s. p. 𐬎𐬎𐬎𐬎, y. 32, 7; 34, 11; 51, 3.

3d s. p. 𐬎𐬎𐬎𐬎𐬎

3d s. p. 𐬎𐬎𐬎𐬎𐬎𐬎𐬎

3d s. p. 𐬎𐬎𐬎𐬎𐬎,

2. pl. pres. *(?) 𐬎𐬎𐬎𐬎𐬎𐬎[(𐬎)𐬎𐬎𐬎], y. 53, 5 (?, so alternatively only);

3d s. pret. 𐬎𐬎𐬎 for (𐬎)𐬎𐬎𐬎

3d s. pret. 𐬎𐬎𐬎𐬎𐬎𐬎𐬎, y. 46, 18;

3d s. pret. 𐬎𐬎𐬎, (𐬎)𐬎𐬎𐬎 (so also ved.)

1st du. pret., or improp. conj. (see the altern.) *(?) 𐬎𐬎 𐬎𐬎𐬎𐬎, y. 29, 5

1 sg. pres. conj. *[𐬀𐬵]𐬀𐬎𐬀𐬎𐬀𐬎, y. 50, 11,

2d sg. conj. 𐬀𐬎𐬀𐬎𐬌 = ind *ásas*,

or as indic. to the stem 𐬀𐬎𐬀

3d sg. conj. 𐬀𐬎𐬀𐬎𐬀𐬎𐬌 (primary term.), ind. *ásati* (conj.); (as indic. (?) *to a stem. 𐬀𐬎𐬀𐬎), y. 30, 11; 31, 5; 31, 22; 50, 3; 53, 1.

3d sg. conj. 𐬀𐬎𐬀𐬎𐬀𐬎 (secondary term.), or as indic.(?) to stem 𐬀𐬎𐬀𐬎, y. 29, 4; 44, 19.

3d pl. conj. 𐬀𐬎𐬀𐬎𐬀 (or as indic. to a stem 𐬀𐬎𐬀𐬎(?)), y. 31, 4; 48, 12.

3d sg. imperat. 𐬀𐬎𐬀𐬎

3d sg. imperat. 𐬀𐬎𐬀𐬎

stem 𐬀

3d du. 𐬀𐬎

1st pl. 𐬀𐬎𐬀

𐬀𐬎𐬀

2d pl. 𐬀𐬎

3d pl. 𐬀𐬎

3d pl. 𐬀𐬎

3d pl. 𐬀𐬎

3d pl. (pret. or) conj. 𐬀𐬎

2d sp. imper. 𐬀𐬎 (altern.)

3d pl. imper. 𐬀𐬎

1st sg. opt. 𐬀𐬎𐬀

2d sg. opt. 𐬀𐬎𐬀

3d sg. opt. 𐬀𐬎𐬀

3d sg. opt. 𐬀𐬎𐬀

1st pl. opt. 𐬀𐬎𐬀

2d pl. opt. 𐬀𐬎𐬀

2d pl. opt. 𐬀𐬎𐬀

2d pl. opt. (?)*𐬀𐬎𐬀 (prim. t.)

3d pl. opt. 𐬀𐬎𐬀

3d pl. opt. 𐬀𐬎𐬀

3d pl. opt. (?) 𐬀𐬎𐬀*

3d sg. perf. pret. 𐬀𐬎𐬀𐬎𐬀 (poss. conjunctively (?))

3d pl. opt. 𐬀𐬎𐬀

3d pl. opt. 𐬀𐬎𐬀

3d pl. opt. 𐬀𐬎𐬀

stem* 𐬀 + 𐬀𐬎

3d sg. indic. pres. (?) *𐬀𐬎𐬀𐬎𐬀𐬎𐬌 (or conj. to stem 𐬀𐬎)

2d sg. indic. pret. (?) *𐬀𐬎𐬀𐬎𐬌 (or conj. to stem 𐬀𐬎)

3d pl. indic. pret. (?) *𐬀𐬎𐬀𐬎𐬀 (or conj. to stem 𐬀𐬎)

1st sg. conj. [𐬀𐬵]𐬀𐬎𐬀𐬎, y. 50, 11, or to stem 𐬀𐬎;

2d sg. conj. 𐬀𐬎𐬀𐬎

3d sg. conj. 𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀

3d sg. improp. conj. 𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀 (or to 𐬀𐬌𐬎𐬀)

perf. 𐬀𐬌𐬎𐬀𐬌𐬎

1st sg. perf. 𐬀𐬌𐬎𐬀𐬌𐬎

3d pl. perf. 𐬀𐬌𐬎𐬀𐬌𐬎𐬀

3d pl. perf. 𐬀𐬌𐬎𐬀𐬌𐬎𐬀, y. 45, 7.

3d pl. perf. 𐬀𐬌𐬎𐬀𐬌𐬎𐬀, y. 33, 10; 44, 20.

1st sg. conj. 𐬀𐬌𐬎𐬀𐬌𐬎 (so reading (?))

3d sg. conj. perf. (?) 𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀 (prim. term.)

3d sg. perf. conj. 𐬀𐬌𐬎𐬀𐬌𐬎𐬀 (second. term.)

3d du. perf. conj. 𐬀𐬌𐬎𐬀𐬌𐬎𐬀

1st pl. perf. conj. 𐬀𐬌𐬎𐬀𐬌𐬎

1st pl. perf. conj. 𐬀𐬌𐬎𐬀𐬌𐬎

3d pl. perf. conj. 𐬀𐬌𐬎𐬀𐬌𐬎 (= 𐬀𐬌°);

causat. (?) 𐬀𐬌𐬎𐬀𐬌𐬎𐬀;

1st sg. conj. (?) 𐬀𐬌𐬎𐬀𐬌𐬎𐬀, y. 32, 16, 'I will cause to be', faciam ut sint (so altern. (?) *only).

part. pres. 𐬀𐬌𐬎𐬀*

n. s. m. 𐬀𐬌

n. s. m. 𐬀𐬌, y. 46, 45; 47, 4; 51, 5.

acc. s. m. 𐬀𐬌𐬎𐬀

acc. s. m. 𐬀𐬌𐬎𐬀

n. pl. m. 𐬀𐬌𐬎

acc. pl. m. 𐬀𐬌𐬎

inst. pl. m. 𐬀𐬌𐬎

gen. pl. m. nt. 𐬀𐬌𐬎𐬀 (𐬀 +°)

n. a. s. nt. 𐬀𐬌𐬎

gen. s. nt. 𐬀𐬌𐬎

acc. pl. nt. 𐬀𐬌𐬎 (for °𐬀)

acc pl. nt. 𐬀𐬌𐬎 (for °𐬀)

acc. s. f. 𐬀𐬌𐬎

acc. s. f. 𐬀𐬌𐬎

inst. s. f. 𐬀𐬌𐬎

dat. s. f. 𐬀𐬌𐬎

acc. pl. f. *𐬀𐬌𐬎

gen. pl. f. 𐬀𐬌𐬎

Superl. 𐬀𐬌𐬎

acc. pl. m. 𐬀𐬌𐬎

part. perf. act. 𐬀𐬌𐬎-

gen. pl. 𐬀𐬌𐬎 (?)

gen. pl. 𐬀𐬌𐬎

part. fut. pass. 𐬀𐬌𐬎

n. s. m. 𐬀𐬌𐬎

acc. *𐬀 °= 𐬀𐬌𐬎

g. s. m. 𐬀°𐬀 (= *𐬀°𐬀);

old pers. *amîy;* paz. *hôm:* armen.

em; kurd. *im*; afgh. *am*, *yam*; cp. *ásmi*; *εἰμὶ* (*σ* falls out) *ásâma* = *ἔωμεν* (?); *zdi* (?) = *edhí* (?); *ἴσθι*; *sum*, *es* (first *s* falls off) *eram*, *eras* (latter *s* goes over to *r*; cp. *erus* (= hero) for *esus*, *aŋhu-s*); goth. *im* (both *s* and *i* disappear); engl. *am*; but lith. has *esmì*, etc.

to cast, jacere;

stem

3d sg. pret.

3d sg. conj. (?);

3d sg. conj.

stem , or ( )

3d sg. pres. (so reading =); prob. contains *y*; = (sic); = (?) (sic)); part. pres. med. (= (sic); or part. med. (= *y*(*a*) (?)

gen. s. f. (= *y*(*a*)(?);

causative (?) ;

3d sg. pres. * (so reading)

1st sg. conj.* (?) , y. 32, 16 (?) 'I will cause them to cast (?)', but see also = 'to be'.

part. pst. (= +)

acc. s. nt.

gen. s. f. ; cp. sk. *as*, *ásyati*, etc.

(? so reading), destruction with the sword; inst. s. nt. (?) , y. 29, 1 + ; cp. for °, = °+ ; cp. old pers. *ahi-frastâ* = 'punishment with the sword'; cp. ind. *asi* and *kshâya* for form only (rt. *kshi*); otherwise, reading °, , to oppress; see comm.; [the letter is liable when hastily written to resemble ; the copyist saw in some other Mss. before him even when he may have written in his own zend text a moment previously; he therefore wrote in the immediate context *ahu-kînêd*; see].

, , m. life; life in the world of people, the people; [life in the other world, place of life]; spiritual lord, master; vita, mundus, populus; dominus;

n. s. *

n. s.

n. s. *, y. 29, 6.

acc. s. 𐬀𐬵𐬎𐬀𐬨𐬀𐬌, y. 30, 6, 9; 31, 20; 34, 15; 45, 1; 46, 11, 13; 51, 19; 53, 5, 6.

dat. s. 𐬀𐬵𐬎𐬀𐬌 (for 𐬀𐬵𐬎𐬀𐬌, or 𐬀𐬵𐬎𐬀𐬌)

dat. s. 𐬀𐬵𐬎𐬀𐬌 (miswritten for 𐬀𐬵𐬎𐬀𐬌 ((?so 𐬀𐬵𐬎° is often misspelt by copyists, mistaking the strokes for 𐬀𐬵𐬎°)).

abl. s. 𐬀𐬵𐬎𐬀𐬵𐬀

gen. s. 𐬀𐬵𐬎𐬀𐬀

g. sg. (?) 𐬀𐬵𐬎𐬀𐬀𐬌 (= 𐬀𐬵𐬎𐬀𐬵°);

loc. s. m. 𐬀𐬵𐬎𐬀𐬵

loc. s. m. *𐬀𐬵𐬎𐬀𐬌

loc. s. m. 𐬀𐬵𐬎𐬀𐬌𐬀 (𐬀 is prob. postposition).

dat. abl. du. 𐬀𐬵𐬎𐬀𐬌

dat. abl. du. etc. 𐬀𐬵𐬎𐬀𐬌

gen. du. 𐬀𐬵𐬎𐬀𐬵, y. 28, 2; 29, 5.

gen. du. 𐬀𐬵𐬎𐬀𐬵 (?)

loc. du. 𐬀𐬵𐬎𐬀𐬵 (?)

instr. pl. (altern.) 𐬀𐬵𐬎𐬀𐬌, (?) y. 31, 19; (J.* 𐬀𐬵𐬎𐬀.𐬀𐬨𐬀𐬌); see 𐬀𐬵𐬎𐬀𐬀𐬨𐬀𐬌; var. at y. 44, 2, 16 (𐬀𐬵𐬎𐬀𐬀𐬨𐬀𐬌?)

gen. pl. 𐬀𐬵𐬎𐬀𐬵

gen. pl. 𐬀𐬵𐬎𐬀𐬵𐬀** (cp. 𐬀𐬵𐬎𐬀𐬵𐬵)

gen. s. f. 𐬀𐬵𐬎𐬀𐬌𐬌𐬀, y. 32, 11;

loc. pl.** (?) 𐬀𐬵𐬎𐬀𐬌𐬀, y. 51, 9;

cp. ind. *ásu*; lat. *erus*; old l. *esa*; gallic *esu-s*, etc. ** (?) 𐬀𐬵𐬎𐬀.

[𐬀𐬵𐬎𐬀𐬌𐬌* (?), y. 29, 1 (so reading (?) on the evidence of the last pahl. transcriber's additional word *ahûkîneḍ*); instr. s. nt. or m. 𐬀𐬵𐬎𐬀𐬌, 'with destruction of life'; 𐬀𐬵𐬎𐬀𐬌 + 𐬀𐬵𐬎𐬀 (interior 𐬀 = °𐬀 as in 𐬀𐬵𐬎𐬀𐬀𐬨𐬀𐬌𐬀𐬀), cp. for form only* ind. *kshi* + *upa*].

𐬀𐬵𐬎𐬀, m. spirit, life-god, Lord, proper master, name of the supreme good deity, dominus vivus, Ahura;

n. s. 𐬀𐬵𐬎𐬀, freq.

acc. s. 𐬀𐬵𐬎𐬀𐬌, y. 28, 3, 8; 29, 2; 30, 5; 31, 8, 10; 45, 8; 46, 9.

dat. s. 𐬀𐬵𐬎𐬀𐬌, y. 28, 5; 29, 5; 30, 1.

gen. s. 𐬀𐬵𐬎𐬀𐬌𐬀, y. 28, 4; 32, 1, 4; 33, 2; 46, 15.

gen. s. 𐬀𐬵𐬎𐬀𐬌𐬀 (that is 𐬀𐬵𐬎𐬀° 𐬀 = *ya* here, not *ę*; cp. Z. D. M. G., Bd. XLIX, 3 Heft).

voc. s. 𐬀𐬵𐬎𐬀

voc. s. 𐬀𐬵𐬎𐬀𐬌, freq.

n. du.(?) 𐬀𐬵𐬎𐬀

voc. du. (?) , y. 50, 5.

dat. du.

n. pl. , y. 30, 9; 31, 4; cp. ind. *ásura;* pahl. *aûhar* in *aûharmazd;* *aura* in old pers. *auramazdâh;* '*or*' in *ormuzd*, parsi: etym. , (which see) + suffix , as in , etc.

, y. 29, 6, n. s. m. Lord, dominus; see , (like rt. *ū*).

(so), y. 31, 19 (?); 44, 2, 16; inst. pl. on acc't of the lives, people, worlds; see , .

, y. 30, 6, 9, etc.; see , ()); acc. s. m. life, world, mundum.

(?)*, y. 46, 4, 'having a deceived or despoiled people', [I would now transpose my first rendering in the verbatim trl. 'having his life consumed, burnt up (so)' (?); thus the pahl. trl. seems to indicate with his *frôd mûrdŏ yehevûnêd* (Ner. *adho mṛtaḥ;* pers. *frod mîrad*) unless the pahl. trl. (which follows in almost all zend-pahl. Mss. the zend text on the same paper) was influenced by teachers who had before them a zend text which was correctly or erroneously read something like (?) (*frôd mûrdŏ* transl. [°] in y. 49, 10; so expl.

n.s.m. (?) = 'blasted as to life', y. 46, 4; but + (acc. of relation (?)); pt. part. of 'to burn', in this Iranian sense, cp. pahl. *aosh* 'destruction', so in general indicated by *frôd-mûrdŏ*, cp. ind. *ushṭa*, ἕνω, *ustus* (the accus. of relation -- need make no difficulty, as we have or --, and *, not however with past. pt. as the second member; if we divide --, (bahuv.) the meaning might be 'having a destroyed people'; cp. also the reading , y. 45, 1, as a quasi deponent.

But better consider 3dly + , or for *-) to , 'to rob'; with in the sense of 'people', 'having the people robbed', so I now prefer, see above; or again 4thly with in the sense of 'lord', 'the deceptive image of a lord'; cp. *ámushnât*, *móshatha*, *mushîván;* cp. old high germ. *mûhdan;* then consider 5thly the reading ; (= valde)

𐬎𐬀𐬌𐬎𐬀𐬌 + 𐬎𐬀𐬌𐬎 + utterly consumed, convulneratus; (cp. the (later) 'non-existent' Añgra Mainyu); then consider 6thly 𐬎𐬀𐬌𐬎𐬀𐬌𐬎 + 𐬎𐬀𐬌𐬎 + 𐬎, 'thoroughly deceived, despoiled (by us)'; reading 7thly 𐬎𐬀𐬌𐬎𐬀𐬌𐬎(𐬎)𐬀𐬌𐬎 + 𐬎 (𐬎𐬀𐬌𐬎𐬀𐬌𐬎 = a pt. part. 𐬎𐬀𐬌𐬎𐬀𐬌𐬎* to 𐬎𐬀𐬌𐬎, 'not ingratiating himself', 'implacable', or 'hated.', cp. ind. *mudita*. We might consider 8thly 𐬎𐬀𐬌𐬎𐬀𐬌𐬎.𐬎𐬌𐬎, 'delighting (to 𐬎𐬀𐬌𐬎) in the sword', 𐬎𐬌𐬎; cp. old pers. *ahifrasta* = 'punished with the sword'; the general sense must in any case be 'evil'. (J.* 𐬎𐬀𐬌𐬎𐬀𐬌𐬎.𐬎𐬀𐬌𐬎𐬌𐬎)].

𐬵𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬌𐬎 (so reading(?) at y. 31, 19), 'begging for life', 'desirous of the people', 'longing to share their destiny (*ásu* + *bhiksh** (?)'); ('healing the people' in the figurative sense would be too modern; cp. 𐬵𐬀𐬎𐬀𐬎𐬀𐬌𐬎𐬌𐬎, used literally of a healing tree; see comm.).

𐬎𐬌𐬎𐬀𐬌𐬎𐬌𐬎, y. 34, 9, a nobis, see 𐬎𐬀𐬌𐬎𐬌𐬎 [so y. 44, 13 unless we read 𐬎𐬌𐬎𐬀𐬌𐬎𐬌𐬎 with the pahl. *min zak*, see 𐬎, 𐬎𐬌]; cp. *asmát*; ἡμεδ-[-απός].

𐬎𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬌𐬎, y. 28, 7, by us; see 𐬎𐬀𐬌𐬎𐬌𐬎; cp. *asmábhyam;* the pahl. trlr. may well have seen a possessive sense (which is faintly present in the dat.) rendering *manîkânich;* Ner. *madîyâçca;* pers. *va mâyân.*

𐬎𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬌𐬎 our, noster; nom. acc. nt. s. 𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬌𐬎

acc. pl. m. 𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬌𐬎, y. 32, 8; 44, 9.

instr. pl. m. (or nt. (?)) 𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬌𐬎; the pahl. led the way in recognising base* and form with *lanmanîkânŏ*, y. 32, 8; Ner. *asmâkam;* pers. *mâyân*; in y. 45, 9 he seems to have understood it in the sense of 'for us' *avö lanman;* see pers. texts; cp. ind. *asmâkam;* ἡμεῖων; gothic *unsara;* lith. *músū.*

𐬎𐬌𐬎𐬀𐬌𐬎𐬌𐬎, y. 33, 6; 45, 11; 51, 10 'from this', abl. s. m. nt. of 𐬎 (which see) 'from this', 'ab hoc'; so the pahl. trlr. first recognised as to base* and form by *min zak;* Ner. *tasmât;* pers. *az ân;* cp. ind. *asmât.*

𐬎𐬀𐬌𐬎𐬌𐬎, y. 43, 6; 51, 12; loc. sg. of 𐬎 (which see), 'in this', in hoc; so the pahl. trlr. first recognised as to base* and form by *dên zak;* Ner. *antaḥ* (with loc.); pers. *andar ân;* in y. 51, 12; the pahl. trlr. saw the verbal form, as to which many might follow him, and possibly with correctness.

𐬀𐬵𐬌𐬀𐬵𐬌𐬀𐬵𐬌, y. 32, 8; 46, 2, 1st sg. pres. of 𐬀𐬵𐬌, to be (which see), I am, sum; so the pahl. trlr. first recognised by *hômanam;* Ner. *asmi;* pers. *hastam.*

𐬀𐬵𐬌𐬀𐬵𐬌𐬀𐬵𐬌𐬀𐬵𐬌, y. 47, 3 (?) dat. pl. of the 1st pers. (?) pron. 'to us', nobis; see 𐬀𐬵𐬌𐬀𐬵𐬌; the pahl. does not agree to this, having originally followed a diff. text; but Ner. follows another and now lost pahl. text correctly with *asmabhyam.*

𐬀𐬵𐬌𐬀𐬵𐬌𐬀𐬵𐬌𐬀𐬵𐬌, freq. dat. s. m., nt. of 𐬀𐬵𐬌 (which see) 'to this', huic; so the pahl. first rendered exactly by *avŏ zak; valman* as oblique by position; see Ner.'s *tasmai*, etc.

𐬀𐬵𐬌𐬀𐬵𐬌𐬀𐬵𐬌𐬀𐬵𐬌, freq. g. s. m., nt. of this, *ejus*, see 𐬀𐬵𐬌; so the pahl. trlr. first recognised by *î valman*, etc.; Ner. *asya, tasya;* cp. ind. *asyá*, etc.

𐬀𐬵𐬌𐬀𐬵𐬌𐬀𐬵𐬌𐬀𐬵𐬌, y. 32, 1 'of this one', hujus; see 𐬀𐬵𐬌; cp. ind. *asyá.*

𐬀𐬵𐬌𐬀𐬵𐬌𐬀𐬵𐬌, y. 48, 6, dat. s. f., 'to this one' huic, see 𐬀𐬵𐬌, so the pahl. approximately with *pavan zakî valman.*

𐬀𐬵𐬌𐬀𐬵𐬌𐬀𐬵𐬌𐬀𐬵𐬌, y. 30, 11; 31, 5, 22; 50, 3; 53, 7; 3d sg. conj. act. may be, will be; sit, erit; see 𐬀𐬵𐬌, the pahl. *aîtŏ* (free); Ner. *asti;* pers. *hast;* cp. ind. *ásati.*

𐬀𐬵𐬌𐬀𐬵𐬌𐬀𐬵𐬌𐬀𐬵𐬌, freq. 3d sg. pret. of 𐬀𐬵𐬌, stem 𐬀𐬵𐬌𐬀𐬵𐬌 oftener conj. (fut. sense) of stem 𐬀𐬵𐬌, erat, sit, erit.; the pahl. trlr. for the most part has *aît*, which however at y. 32, 2 he fully recognises as expressing the conj. by his gloss. *yehevûnâd;* (I cannot now rediscover *hômand*, explained as conj.-fut. by *barâ yehevûnd* (where (?)); so in y. 53, 5 Ner. explains *aîtŏ* by *syât;* cp. ind. *ásat*, etc.

𐬀𐬵𐬌𐬀𐬵𐬌𐬀𐬵𐬌𐬀𐬵𐬌 (?), y. 32, 16, 1st sg. conj. causat. of 𐬀𐬵𐬌, to cast (?) (doubtful; possibly of 𐬀𐬵𐬌 to be), 'I may or will cause them to cast', faciam ut-jaciant, or 'I will cause *curses* to be (utterable)', faciam-ut-sint (?); the pahl. trl. probably recognised 𐬀𐬵𐬌, to be, as the root, but saw an abstract form; see comm. (var. *𐬀𐬵𐬌𐬀𐬵𐬌𐬀𐬵𐬌).

𐬀𐬵𐬌𐬀𐬵𐬌𐬀𐬵𐬌, y. 50, 11, 1st sg. conj. of 𐬀𐬵𐬌, 'I may be', or 'will be', sim, or ero, so the pahl. trlr. as to root, but he saw a 3d sg. (a perf. (?)); cp. ind. *ásasi*, conj.

[𐬀𐬵𐬌𐬀𐬵𐬌𐬀𐬵𐬌 (? **so alternatively and conjecturally), y. 29, 11; 34, 1; 43, 10, 1st pl. conj. of 𐬀𐬵𐬌, or in conj.-fut.-sense of 𐬀𐬵𐬌 'we were', 'we may be'; 'we will be'; (this

conject. reading for 𐬀𐬵𐬌𐬌𐬀𐬎 (J.)seems to be for the most part abandoned, as the pahl uniformly reports a form of the 1st pers. pronoun); eramus (rarely), simus, erimus; cp. ind. *ásâma*]

𐬀𐬵𐬌𐬌𐬀𐬎, y. 31, 1, 4, 14; 48, 12; 49, 11; 3d pl. pret. of 𐬀𐬵, stem 𐬀𐬵𐬀, or as often conj.-fut. stem 𐬀𐬵 erant (rarely), sint, erunt; so the pahl. first rendered by *hômanând*, y. 31, 1, (31, 4 in two Mss.).

𐬀𐬵𐬌𐬌𐬀𐬌𐬀, y. 28, 11; 30, 4, n. s. m. of 𐬀𐬵, 𐬀𐬵𐬌; the pahl. first recognised the root by *dên âhvân* (free as to form; ('in the world', is 'the world'); Ner. *antar bhuvane;* pers. *andar jihân.*

𐬀𐬵𐬌𐬌𐬀𐬌𐬀𐬎, freq. gen. s. of 𐬀𐬵, 𐬀𐬵𐬌, 'of life', 'of the world', 'of people', 'of a master', vitae, mundi, populi, domini; so the pahl., possibly also recognising the oblique case by *kaḍak-khûḍâi* (y. 32, 11, the first suggestion of the by no means obvious idea), gen. by position; Ner. *gṛhapatayo* (meaning a gen.?).

𐬀𐬵𐬌𐬌𐬀𐬌𐬀𐬌𐬀𐬵𐬀𐬵𐬀𐬵 (J.*), y. 32, 11, g. s. f., of mistress, matris familiae; see 𐬀𐬵, 𐬀𐬵𐬌; so the pahl. first recognised with his *nêshman;* Ner. *gṛhapatnyaçca* (sic pro gen. *-yâçca*?); pers. *zan.*

𐬀

𐬀 freq., (see Barthol. index to Gâthas), prep. and postposition, with gen. = 'in the case of', 'as appertaining' to, 'by', apud. 𐬀 and sk. *â* are supposed by some to be weak forms for *ana*, cp. *ἀνά, ὀνά*; goth. *ana*, germ. *an.*

𐬀 interj. (perhaps so at y. 31, 9 (?); gk. *ἄ*; lat. *â, ah;* gothic *ô*, etc.

𐬀𐬵𐬀, evident, manifest, coming near, gaining access, prope accedens manifestus; n. pl. 𐬀𐬵𐬀𐬎𐬌𐬌𐬀𐬌𐬀𐬎 *1 acc. pl. m. in (𐬀𐬵𐬀𐬎𐬌𐬌𐬀𐬌𐬀𐬎-) 𐬀𐬵𐬀, y. 50, 2, manifest openly known, (perhaps) praeclaras (or a compos.?) acc. pl. m. 𐬀𐬵𐬀𐬎 *1, y. 48, 8; 50, 4; the pahl. led the way with *âshkârak;* Ner. *prakaṭam;* pers. *zâhir, âshkârah*

*1 𐬎° as the nom. pl. = (so) 𐬀𐬵𐬀𐬎, *âkâs;* as the acc. pl. m. = 𐬀𐬵𐬀𐬎, *âkâ·s* = *âkâns.*

in recognising this sense; the word is hardly to be referred to the root of *ákshi*, eye (if that may be 3d *aç*, so, with a well-known work, *çâ*, 'to sharpen', with *â* prefixed) but to *ac*, *añc*, 'to bend (toward)'; cp. *âke;* RV. II, 1, 10, *tvám agna ṛbúr âké namasyàs··; Sâyaṇa; 'tvam âke' ṅtike saṁnidhâv'eva namasyo, namaskâryaḥ'.*

(?), open, facing toward, giving access; see above, loc. s. f. (?) , y. 51, 13, giving access, accessum danti; elsewhere possibly loc. adverb.; cp. the adv. loc. s. of , ; the pahl. trlr. may possibly have recognised a loc, with his *pavan ... ashkârak;* parsi-pers. *pah ... zâhir;* but Ner. has simply *parisphuṭaṁ.*

, y. 46, 2; see + , to teach, (with some = 'to perceive' (?); cp. the indian sense); 2d sg. improp. conj. aor. , y. 46, 2 'mays't thou teach' (with some 'observe'); cp. for form *ákhyat* (**ákhyas*) from *khyâ*, *ávyat* (**ávyas*), to *vyâ*, *âsthat* from *sthâ*, *agan** from *gâ*, etc., [or the form may be that of the pres. part. (Justi preferred a nominal acc. s. nt. 'teaching')]; pahl. *pavan âmûkhtishnŏ;* Ner. *çikshayâ;* pers. *pah âmûkhtan* (J.*).

(?), y. 32, 7; if so reading; see , or (or reading , see); dat. infin. for ; (see =), dat. inf. from , to kill + = 'for smiting, slaying; pahl. *zanishnŏ;* Ner. *apaghâte;* pers. *zadan*, cp. for form only *jâ* from *jan* (?) dat. **je:* [or the word is for *âjaye* = 'for victory'; for conquering', dat infin. of which see].

, m. fire, ignis;

n. s.	
acc. s.	
acc. s.	
acc. s.	, y. 34, 4., ignem.
inst. s.	, y. 31. 19; 47, 6; 51, 9.
inst. s.	, y. 31, 3.
dat. s.	, y. 43, 9.
dat. s.	
abl. s.	(transf. to *a*)
abl. s.	*, y. 46, 7.

* Justi keenly suggested + for the abl. in y. 46, 7 (?); and for etym. he cp. ind. *ad* = 'consume', cp. (?); otherwise we are at a loss for an etym. (cp. *atharî*).

gen. s. 𐬀𐬞𐬀𐬭𐬎𐬀𐬱𐬀

gen. s. 𐬀𐬞𐬀𐬱, y. 43, 4.

voc. s. 𐬀𐬞𐬀𐬭𐬎𐬀𐬱

voc. s. 𐬀𐬞𐬀𐬭𐬎𐬀𐬱𐬍

acc. pl. 𐬀𐬞𐬀𐬭𐬎𐬀𐬱𐬌

dat. pl. 𐬀𐬞𐬀𐬭𐬎𐬀𐬱𐬌𐬨𐬌

gen. pl. 𐬀𐬞𐬀𐬭𐬎𐬀𐬱𐬌𐬚;

the pahl. trlr. as usual led the way in the recognition with various forms of *âtâsh*, pers. *âtash;* Ner. *agni;* cp. 𐬀𐬞𐬀𐬭𐬎𐬀𐬱𐬀.

𐬀𐬞𐬀𐬭𐬎𐬀𐬱𐬀, y. 46, 7, of the fire, ignis; so the pahl. first recognised as to sense and gramm. form by *min . . . âtâsh;* Ner. *agnesca*; pers. *az . . . âtash.*

𐬀𐬞𐬀𐬱, y. 31, 19; 47, 6; 51, 9; inst. s. by fire, igne, per ignem; see 𐬀𐬞𐬀𐬭𐬎𐬀𐬱.

𐬀𐬞𐬀𐬭𐬎𐬀𐬱𐬀𐬭, y. 31, 3, inst. s. + 𐬭 see 𐬀𐬞𐬀𐬭𐬎𐬀𐬱.

𐬀𐬞𐬀𐬭𐬎𐬀𐬱𐬌, y. 43, 4, dat. s. m., to the fire, agni; see 𐬀𐬞𐬀𐬭𐬎𐬀𐬱; the pahl. led the way by recognising sense and form with *avŏ . . . âtâsh;* Ner. *agnaye;* pers. *ân . . ., âtash.*

𐬀𐬞𐬀𐬭𐬎𐬀𐬱𐬍, y. 34, 9, acc. s. m.; see 𐬀𐬞𐬀𐬭𐬎𐬀𐬱, ignem; the pahl. trl., often rendering an acc., may here have left the word in the nom. (?) freely, or as not intending to render the form; Ner. nom.

𐬀𐬞𐬀𐬭𐬎𐬀𐬱, f., (fig.) consuming power, devorans; n. s. 𐬀𐬞𐬀𐬭𐬎𐬀𐬱𐬐𐬌, y. 46, 8; the pahl.'s orig. was a pahl. trl. which rendered a text with the word as divided (see the comm. p. 555); Ner.'s *nṛçaṁsaiḥ* (which, after the shattered pahl, gave us our first correct idea here) may be an intelligent instr., involving a nom. understood; we can only suggest *ad* (?) as a possibe root; cp. ind. *átri* (nom. prop., J.* 𐬀𐬞𐬀𐬭𐬎-).

𐬀𐬞𐬀𐬭𐬎𐬀𐬱𐬌, y. 43, 4, g. s. m. of the fire, ignis; the *âtâsh* of the pahl. may fairly be termed gen. by position; Ner. however nom. (?) as making no effort, or misled.

𐬀𐬯𐬀 (sometimes written 𐬀𐬯𐬀𐬌 and later av. 𐬀𐬯𐬌) m. (?) f. (?) nt. (?), the production of anything, a deed; an establishing; a device or instrumentality, to ind. *dhâ;* 2d, gift (where referable to ind. *dâ*);

n. s. f. (?) 𐬀𐬯𐬀𐬌

acc. s. f. (?) 𐬀𐬯𐬀𐬍

inst. s. f. (?) 𐬀𐬯𐬀𐬌

dat. s. f. (?) 𐬀𐬯𐬀𐬌𐬨, y. 33, 11 for (my) offering (?), ob oblationem, vel de actione omni.

n. pl. m. or nt. (?) 𐬌𐬎𐬀

acc. pl. f. 𐬌𐬎𐬀𐬎𐬀 (read 𐬌𐬎𐬀𐬎𐬀(?))

inst. pl. m., or nt. 𐬌𐬎𐬀𐬎𐬌𐬨 (read 𐬌𐬎𐬀, transfer to the *a* declens.), y. 48, 1, with devices, per consilia capta.

loc. pl. f. 𐬌𐬎𐬀𐬎𐬌𐬨𐬀𐬌; regarding the word as a root-noun, we should naturally call it fem. where possible; cp. ind. *â* + *dhâ*, *âdhí*, or *â* + *dâ*; for etym. see 𐬌𐬎.

𐬌𐬎𐬀𐬎𐬌𐬨, y. 33, 11, dat. s. — of 𐬌𐬎𐬀 which see, 'for (this) deed', or 'an account of this offering' facto, oblationi; [the pahl. trlr. indicating the root, saw however a verbal form in a differing text as a 2d sg. imper., rendering by a 2d pl. *barâ yehabûnêd;* Ner. however so far from being the 'echo' here prefers a 1st pers. conj., stem 𐬌𐬎 + 𐬎, rendering *dadâmi;* he read a text which we should render 'I give to whomsoever is king'; lit. 'to whatsoever sovereignty', (sic 𐬌𐬎𐬀𐬎𐬌𐬨 as one of the dat.'s in 𐬌(?)); notice that the pers. text mistakes the undoubted 2d pl. of the pahl.; it has *bih dehad.*

𐬌𐬎𐬀𐬎𐬌𐬨 (so better than 𐬌𐬎𐬀𐬎𐬌𐬨), y. 48, 1, instr. pl. nt. or m. 'with devices', 'with instrumentalities used, per consilia capta; from the root-noun 𐬌𐬎 + 𐬎, but with transfer to the 𐬨 declens.; see 𐬌𐬎𐬀𐬎; the pahl. trlr. first recognised root and form approximately with his *paran zak dahishnŏ;* Ner. *tasyâm dâtau*; pers. *pah dahishn;* his shade of meaning is however insipid.

𐬌𐬎𐬀𐬎𐬌, act of creating, establishing, etc., labor creationis; inst. pl. 𐬌𐬎𐬀𐬎𐬌𐬨, y. 30, 7, laboribus creationis; pahl. *dahishnŏ;* Ner. *dâtih;* pers. —?, see the gloss; cp. for form only ind. *âdhẫna*, etc. [some scholars once rendered 'with bands'; see RV. X, 94, 8 so Roth, (and Ludw. as to the RV. only)].

𐬌𐬎𐬀 (.𐬎) (?), y. 48, 7 (?); 49, 10, 1st sg. aor. conj. of 𐬎, 'I will deposit', 'deponam'; the pahl. trlr. indicating the root, fails to report the verbal form; [in y. 49, 10 I read 𐬌𐬎.𐬎 on acct. of the loc.; for the pahl. noun see 𐬌𐬎𐬌𐬎 in the immediate context in y. 48, 7, while, as free, the trl. is not irrational; in y. 49, 10, the error itself causes considerations of the utmost interest, for, a rare 1st sg. aor. being conjectured as 𐬌𐬎𐬀𐬎𐬌𐬨𐬀𐬌 (which see), there was nothing left but to take 𐬌𐬎 (so) as nominal, which of course under certain circumstances it must be.]

𐬞𐬀𐬎𐬌𐬞𐬀, f. doctrine, precept; doctrina;

n. s. 𐬞𐬀𐬎𐬌𐬞𐬀𐬌𐬚, y. 44, 8; so the pahl. first indicated with *nikêz-ishnîh;* Ner. differing however (NB.) with *vikramatâ;* pers. *dîdan;* cp. ind. *dishṭi;* old high germ. *in-ziht;* n. h. g. *ver-zicht;* rt. 𐬌𐬚, which see for etym.

𐬞𐬀𐬎𐬌𐬞𐬀(𐬌)𐬎, (see J.[6]); 𐬞𐬀𐬎𐬌𐬞𐬀𐬌 (?), m., care, finis proposita; y. 29, 3, acc. pl. m. 𐬞𐬀𐬎𐬌𐬞𐬀(𐬌)𐬎, so altern. proposed ends, fines propositas (?); the pahl. trlr. with *rôshanŏ* points to a restoration from 𐬞𐬀𐬎𐬌𐬞𐬀𐬌𐬎 which see; consider as analogon *âdara*, cp. *dṛ, dar, driyâte,* (+ *â*) by some regarded as the orig. form of *dṛç, darç*, which see); [Roth(𐬞𐬀𐬎𐬌𐬞𐬀(𐬌)𐬎, J.*) cp. *âdhrá*, 'the poor', etc.; see comm. p. 418; whether this *âdhra* may be connected with *dhur, dhurv* = 'to harm' is a question(?)]. (cp. *drá*(?), 2d *dṛ*)(?).

𐬞𐬀𐬎𐬌𐬞𐬀𐬌𐬎, regular, according to connected sequence, ex-ordine progressus; n. s. f. 𐬞𐬀𐬎𐬌𐬞𐬀𐬌𐬎𐬌𐬚, y. 31, 12, ex ordine progressa; cp. ind. *ânushâk;* see comm. p, 460 as to pahl.

𐬞𐬀𐬎𐬌𐬞𐬀𐬌𐬎𐬌𐬚, y. 28, 10, inst. pl. nt. perf. part. med. of 𐬞𐬀𐬎, 𐬞𐬀𐬎 which see; being attained, attactus; uninflected 𐬞𐬀𐬎𐬌𐬞𐬀𐬌𐬎); inst. 'with things being attained', attactis in the sense of, 'with prizes to be attained', attingendis; see the pahl. *anbârêḍ.*

𐬞𐬀𐬎𐬌𐬞𐬀𐬌𐬎, y. 32, 15, 'by the two', a duobus (or 'duabus'); as usual the pahl. first recognised the du. with *kolâ* II (*dô*), free, or erroneous, however, as to case; so Ner. *dvitayaṁ;* pers. *har dû;* see 𐬞; [the form is of course imperfectly preserved, the sign for the final nasalisation been having dropped; read ·𐬞𐬀𐬎𐬌𐬞𐬀° = 𐬞𐬀𐬎𐬌𐬞𐬀𐬌𐬎; (the so-called form-*vę*[*1](-*ivę*) is of course a failure in decipherment; 𐬞𐬀𐬎 = ·𐬞𐬀𐬎𐬌𐬞𐬀; 𐬞 is to 𐬎 as 𐬞 is to 𐬎, and corresponds to ind. *bh;* and 𐬞 is here beyond all question like 𐬞 in 𐬞𐬀𐬎𐬌𐬞 = 𐬞 = pahl. 𐬞 + 𐬎 = avesta 𐬞 + 𐬎𐬎 = *yâ* and with restored nasalisation -*yâṁ;* cp. ind. -*yâm* in -*bhyâm;* cp. ind. *âbhyâṁ;* Homeric du. abl. dat. -*οιιν;* attic -*οιν*] *[1] the sound *ę* is utterly absent.

𐬞𐬀𐬎𐬌𐬞𐬀𐬌𐬎𐬌𐬚𐬀𐬎𐬌𐬞𐬀𐬌𐬎 (?), meeting another in a friendly spirit, with kindness, caritas (?); inst. s. (?) 𐬞𐬀𐬎𐬌𐬞𐬀° (J.*), y. 30, 9, caritate; (poss. acc. pl. nt.); taking the word for °𐬞𐬀𐬎𐬌𐬞𐬀𐬌𐬎 one would comp. 𐬞𐬀𐬎 + 𐬞𐬀𐬎 + 𐬞,

to *mith* in the sense of 'friendly' (?) encounter ('meeting'), thinking of 𐬨𐬀𐬌𐬨 + 𐬎𐬌𐬨𐬀𐬌(𐬎)𐬀 + 𐬨𐬀 (𐬎 being as elsewhere the irrational intruder): *medin* (to *mid*) has been naturally comp'd; see also *maitrá*, *maitreya*, and *myaksh* (this latter only for form); *mith* in this friendly sense is indicated by the pahl. trlr. *hamâk*, *hanjaminîkîh* (which let it be noted, shows a double translation for the syllable 𐬀𐬨𐬀𐬵; I should have bracketed *hamâk* as a quasi altern. trl.; so also the pers. *tamâm* with *anjuman;* Ner.'s *çaçvat* was however a fair free rendering for the idea in *hamâk* (var. 𐬀𐬨𐬀𐬨-)).

𐬨𐬀𐬎𐬌𐬨𐬀𐬌𐬨𐬀, attained, attactus; from 𐬨𐬀𐬎𐬌𐬨𐬀, pass part. of 𐬨𐬀(which see) + 𐬨𐬀 united, (or rather separated) by a 𐬌𐬌 for the sake of euphony, or from necessity, as otherwise 𐬨𐬀 would coalesce with 𐬨𐬀; acc. pl. nt. 𐬨𐬀𐬎𐬌𐬨𐬀𐬌𐬨𐬀𐬨(J.*).y.28, 2, 7; 53, 1; attained purposes, propositа-feliciter-attacta; so the pahl. first rendered with *âvâḍîh* (not *âzâḍîh* which has the same pahl. characters), and this seems supported in y. 28, 2 where the pers. text renders *niɛmat;* Ner. however, as no specialist had remarked, gives both ideas (as it were in an alternative translation), he, or his ancient predecessors, having been evidently in doubt as to the decipherment of the pahl. word, or as to its exact force; see his *aiçvaryaṁ* which naturally suggests *âzâḍîh* and *saṁrddhatvaṁ* (which rather corresponds to *âvâḍîh*, or to a much weaker conception of *âzâdî* than *aiçvaryaṁ* (see below); so in y. 28, 2; not so however in y. 28, 7, where he varies with *âḍhyatayâ* as his attempt; (the pers. here recoils from the difficulty); in y. 53, 1 the pahl.'s gloss itself is erroneous (NB.), its author having read *âzâḍîh* which was there impossible as the legitimate first rendering of 𐬨𐬀𐬎𐬌𐬨𐬀𐬌𐬨𐬀𐬨; Ner. indeed gives both renderings as if synonyms and not even separated by a gloss, while the pers. text has *niɛmat* in the first place, again suggesting that *âvâdîh* is the correct word; I am aware that *âzâḍî* is sometimes rendered by *ṛddhatva* in other writtngs, but the distinction seems clear here; see *aiçvaryaṁ* above)); [*âzâdî* may well have been understood in a weaker sense as *saṁrddhatvaṁ*, but *aiçvaryaṁ* plainly shows the element of 'firstness' *âdyatâ* (sic); cp. y. 53, 1. I am of course discussing a very *ancient* perversion of original usage. I think that *âzâḍîh* and *âvâḍîh* (the same characters) were confused; cp. *pâzand ayâft* = *âyaptâ*, *abhîshṭa*, etc.

with no idea of 'firstness', whereas *aiçvaryaṁ* = sovereignty, *svatantra*, independence. If *âzâdî* came to mean 𐬀𐬎𐬎𐬎𐬌𐬎𐬎 and *âvâdî aiçvaryaṁ*, it was very probably owing to an ancient failure to distinguish two different words expressed by the same identical pahlavi characters].

𐬀𐬎𐬎𐬎, y. 46, 6, 3d s. conj. stem 𐬀𐬎𐬎𐬎 of 𐬀 = 'to go'+prefix 𐬀; so the pahl. first indicated by *yâ'ûnêḍ;* Ner. freely by a nom. form *samâyatâya*, showing his at times unfettered procedure; he explains however by *samâyâti;* pers. *rasad* and *âyad.*

𐬀𐬎𐬎𐬎 J.*(for 𐬀𐬎𐬎𐬎), y. 31, 2, 3d sg. pres. (or pres. intens. (?)) med. of 𐬀 (𐬌 (which see)) + 𐬀, [or possibly 3d sg. perf. med.], 'I am coming', or 'I have come'; cp. ind. *iyé* (and *iye* 1st sg. pres. indic. of *i* (possibly intens. at RV. II, 17, 7 (so Roth and Grassm., but see Wh.)); the pahl. trl. for some accidental reason fails to report the 1st pers. sg. med. here; (possibly his error was inherited from times when the avesta stood in a quasi pahl. character); [He has no difficulty however with similar forms such as 𐬀𐬎𐬎𐬎 = *âvŏ-nâmam*, y. 46, 1, *nipâoṅhê* = *barâ netrûmam*, y. 28, 11; *mêñghâi* = *-am . . . mînîḍ hômanîh;* (Ner. *ạcintayaṁ*), y. 43, 4, etc.; some exceptional influence therefore seems to have affected him here].

𐬀𐬎𐬎 (cp. 𐬀𐬎𐬎-𐬀𐬎𐬎, to which I would add the following, promptus, alert, ready to act; 2d ploughing* culture, agri-cultura; acc. s. nt. 𐬀𐬎𐬎, y. 43, 10; 51, 14 (-𐬀𐬎𐬎=-𐬀𐬎𐬎); acc. s. nt. 𐬀𐬎𐬎 (so), y. 44, 8; 45, 11, complete readiness; ploughing culture (?); see below; loc. s. 𐬀𐬎𐬎𐬎𐬎 (see 𐬀𐬎𐬎-𐬀𐬎𐬎; loc. s. 𐬀𐬎𐬎-𐬀𐬎𐬎, y. 33, 9; 34, 3; 50, 5; adverbially used; but see the altern. rendering at y. 50, 5; we shall be obliged very seriously to consider whether we do not possess the verbal rather than the adj. or noun form of this root in the words 𐬀𐬎𐬎, 𐬀𐬎𐬎; see under these especial forms below; we should compare for stem ind. *ára;* (*ârá* as in *âré* = 'in the distance' was one of Roth's interesting but hardly so tenable suggestions); one is strongly tempted to refer the Iranian word to *ar* = 'to plough', as in 𐬀𐬎𐬎𐬎 (ind. *aryá*); recall the strong and natural association with 𐬀𐬎𐬎𐬎𐬎, *arámati*, as so often rendered by the 'earth' in both later indian and iranian; 'plough-

ing' was nearly, or quite, the first act of awakened human energy; *ârámaiti* may well have meant 'practical devotion' in this direction.

𐬀𐬭𐬌𐬥𐬁𐬙𐬌(𐬌)𐬎; I regard it as extremely probable that this word may at times be an adj. in both veda and avesta, and by all means sometimes in the masculine gender with the meaning 'alert of mind to act' (either originally, or in obedience to a higher power, or person); but of course it is predominantly fem., 'alertness of the ready mind' (to act and to obey), devotion, zeal in labour; as the more abstract 'alert readiness' it was first the fourth attribute of Ahura; then it doubtless expressed the created personal being in whom it dwelt as the archangel 𐬀𐬭𐬌𐬥𐬁𐬙𐬌(𐬌)𐬎, later the guardian of the earth; then as the human being in whom this ready alertness dwelt; perhaps, like 𐬌𐬎𐬹𐬎𐬌𐬎𐬹, it may have expressed at times a certain class of executive officials charged with especially active duties; then lastly, as in the later avesta, it very often meant 'the earth';

n. s. 𐬀𐬭𐬌𐬥𐬁𐬙𐬌(𐬌)𐬎, freq.

acc. s. 𐬀𐬭𐬌𐬥𐬁𐬙𐬌𐬌𐬵(𐬌)𐬎, y. 32, 2; 34, 9, 10; 44, 7; 47, 3; 49, 2.

inst. s. 𐬀𐬭𐬌𐬥𐬁𐬙𐬌𐬌𐬹(𐬌)𐬎

inst. s. 𐬀𐬭𐬌𐬥𐬁𐬙𐬌(𐬌)𐬎, y. 31, 4; 33, 12; 43, 10; 47, 1.

dat. s. 𐬀𐬭𐬌𐬥𐬁𐬙𐬌(𐬌)𐬎 (𐬌 for *a*) = 𐬌𐬭𐬌𐬥𐬁𐬙𐬌° 𐬀 = 𐬌 + 𐬭 = *y* + *e*.

gen. s. 𐬀𐬭𐬌𐬥𐬁𐬙𐬌𐬌𐬀(𐬌)𐬎, y. 44, 10; 45, 10; 46, 12; 47, 2, 6; 49, 5; 51, 21; 53, 3.

voc. s. (?) 𐬀𐬭𐬌𐬥𐬁𐬙𐬌(𐬌)𐬎

voc. s. 𐬀𐬭𐬌𐬥𐬁𐬙𐬌(𐬌)𐬎, y. 28, 7; 33, 13; 43, 1; 48, 5; 51, 2.

acc. pl. 𐬀𐬭𐬌𐬥𐬁𐬙𐬌𐬌𐬀(𐬌)𐬎

acc. pl. (?) 𐬀𐬭𐬌𐬥𐬁𐬙𐬌𐬌𐬵(𐬌)𐬎, y. 31, 12 (so some, but read 𐬀𐬭𐬌𐬥𐬁𐬙𐬌°); 𐬀𐬎 = 'alert', 'moving to act', perhaps especially 'with agricultural diligence' + 𐬭𐬌𐬥𐬁𐬙𐬌 = 'disposition.

[It is interesting to note the various occurrences of *arámati* in the RV. The word seems to be masc. at RV. II, 38, 4 *út saṁhâyâ' sthâd vy ṛtûṁr adardhar arámatiḥ* (L. *bereites sinnes*) *savitâ devá âyât;* Sâyaṇa has; *iti, savitâ, sarvasya prasavitâ suryo 'ramatir anuparatir* devo dyotamâna âgât;* apparently also masc. at RV. V, 54, 6, *ádha smâ no arámatiṁ sajoshasaç cákshur iva yántam ánu neshathâ sugám;* Sâyaṇa has *'he sajoshaso yushmâsu parasparaṁ samânaprîtayo yûyam aramatim âramaṇam dhanâdikaṁ prati yantaṁ* (so) *gacchantam anu neshatha anukra-*

meṇa nayatha sugaṁ sugamanaṁ mârgaṁ; one would say also masc. at RV. VII, 34, 21, *práti na* (M. M. *naḥ*) *stómaṁ tváshṭâ jusheta syâd asmé arámatir vasûyúḥ;* Sâyaṇa has, *api câ 'ramatiḥ paryâpta-buddhiḥ sarvavishaya-vyâpibuddhir vâ tvashṭâ 'sme asmadarthaṁ vasûyur dhanakâmaḥ syât, bhûyât;* apparently also masc. at RV., VIII, 31, 11, *aítu pûshấ rayír bhájaḥ svastí sarvadhấtamaḥ, urúr ádhvâ svastáye* (12) *arámatir, anarváno víçvo devásya mánasâ ádityấnaṁ anehá ít;* Sây. has *devânâṁ madye pûshaṇaṁ âha, anarvaṇaḥ, arvâ*gaṁtavyaḥ** çatrubhir agaṁtavyasyâ'pratyṛtasya devasya dyotamânasya pûshṇo viçvaḥ,* sarvaḥ, stotṛjano manasâ çraddhayâ bhaktyai 'vâ 'ramatir alaṁmatiḥ paryâptastutir bhavati.* It is evidently fem. at RV. V, 43, 6, *ấ no mahîṁ arámatiṁ sajóshâ gnấṁ devîṁ námasâ râtáhavyâṁ mádhor mádâya bṛhatîṁ ṛtajñấṁ ấgne vaha pathíbir devayấnaiḥ;* Sây. has *kîdṛçîṁ, mahîṁ, mahatîṁ aramatim â samaṁtâdramamâṇâṁ sarvatra gantrîṁ vâ namasâ stotreṇa saha râtahavyâṁ...;* also at RV. VII, 1, 6, *úpa yáṁ éti yuvatíḥ sudákshaṁ doshấ vástor havíshmatî ghṛtấcî, úpa svaí 'nam arámatir vasûyúḥ;* Sây. . . *tam enaṁ svâ svakîyâ 'ramatir dîptir vasûyuḥ stotṝṇâṁ dhanam icchaṁty upai 'ti;* also fem. at RV. VII, 36, 8 *prá vo mahîṁ arámatiṁ kṛṇudhvaṁ prá pûshấṇaṁ vidathyàṁ ná vîrấṁ;* Sây. (with quaint etymology), *he stôtâraḥ vo yûyam aramatim uparatirahitâṁ* (?) *mahîṁ mahatîṁ bhûmiṁ* (so L. alternatively) *pra kṛṇudhvam âhvayata, tathâ vidathyaṁ yajnârham vîraṁ na sarveshâṁ prerakaṁ ca pûshaṇam etannâmakaṁ devaṁ pra kṛṇudhvaṁ;* also at RV. VII, 42, 3, *yájasva sú purvaṇîka devấn ấ yajñíyâṁ arámatiṁ vavṛtyâḥ;* Sâyaṇa, as the earth (cp. the later avesta), *he purvaṇîka bahutejasvinn agne tvam yajniyâṁ yajnârhâṁ aramatiṁ bhûmim â vavṛtyâs, âvartaya, tathâ ca nigamântare â no mahîṁ aramatiṁ sajoshâs;* also fem. at RV. X, 92, 4; *ṛtásya hí prásitir dyaúr urú vyáco námo mahy àrámatiḥ pánîyasî, índro mitró váruṇaḥ sáṁ cikitrire* 'tho bhágaḥ savitấ pûtádakshasaḥ;* Sây. with quaint etymology again refers the word to the earth . . . *panîyasî stutyatamâ 'ramatiḥ paryaṁtarahitâ* (?) *mahî pṛthivî ca namo namanaṁ kurvaṁtî 'ti çeshaḥ;* but in the next strophe we have *arámati* in the text itself evidently used in the sense of 'the earth'; *prá rudréṇa yayínâ yanti síndhavas tiró mahîṁ arámatiṁ dadhanvire,* which would positively seem to connect the word with the idea mentioned, i. e. of the 'earth'; Sâyaṇa has; *te 'mî maruto 'ramatiṁ ramatir virâmo 'vasânaṁ*(?), *tadrahitâṁ* (so) *aparyaṁtâṁ mahîṁ pṛthivîṁ tiro dadhanvire, tiras-kurvaṁtî' ty arthaḥ*]. Âramaiti is (?) the δημιουργός σοφίας of Plutarch who

names Theopompos as perhaps his chief source of information; there is absolutely no immediate connection with the *σοφία* of Philo which was with him chiefly (his usage of course varies) a mere feminine for the *λόγος*, and directly inherited together with the *λόγος* from the stoics and Plato. There is no direct reference whatever to Âramaiti in Philo de profug. 18 (or 1, 560) where an effort is purposely made to extend the names of the cities of refuge artificially to the number six, with the *ὤν* making up the sacred 'seven'; cp. Genesis. The name is generally connected with the adjective *speñta;* cp. np. *espend;* pahl. *spendarmaḏ;* cp. *Ispandarmēdh*, Justi namenbuch, p. 308. 𐬯𐬀𐬨𐬌𐬥𐬀(𐬌)𐬭 is spoken of in the avesta rhetorically as the daughter of Ahura Mazda and, as His wife, meaning of course that He was wedded to 'alert attentiveness of mind', i. e. to 'practical wisdom', and that He also produced it in His better creatures.

𐬬𐬀𐬭 (see also 𐬌𐬭(𐬱𐬱)), y. 43, 10 (here as elsewhere the word may be in the verbal, rather than in the nominal, form, and for this verbal form see below), also at y. 51, 14, consider the acc. s. nt., 'the alert characteristic'; 'complete and ready' zeal (probably in agriculture first of all, but also possibly complete readiness for discipline, moral civil and even military (?); the pahl. trlr. has at y. 43, 10; *bûndak* (first suggesting the general sense of 'complete readiness'); Ner. *paripûrṇaṁ;* pers. *pur;* at y. 51, 14 the same, with Ner. *saṁpûrṇaṁ;* pers. *bundah* (so).

𐬬𐬀𐬭 (see above); the indications of the pahl. trlr. which have been given should not be regarded as inconsistent with the verbal instead of the nom.-adj. form (so also in every similar case of apparent, or real, free rendering); the word may be a aor. conjunctively used; cp. the stem of *ā̆rat* (or possibly *â* + *ára*), 'that I may incite and bring here'; so understood at y. 43, 10 the word would be quite as much an echo of 𐬌𐬭 in 𐬯𐬀𐬨𐬌𐬥𐬀(𐬌)𐬭 as if a nom. adj.-form were the only one possible.

𐬬𐬀𐬭 (-𐬌), y. 44, 8; 45, 11, acc. sg. nt. (noun or adj.), complete readiness; at y. 45, 11 it is used adverbially meaning together with 𐬵𐬌𐬬 'to hold a venerating opinion of any one'; 'to be in a favourably, convinced state of mind'; the word is of course a mere variant of 𐬬𐬀𐬭, and more gâthic than it; the pahl. trlr., Ner., and the persian text

render practically the same as before (see the texts).

𐬀𐬵𐬀𐬎 (?) thoroughly active, ex-ordine-strenuus (in agricultura (?)); 2, possibly m. 'the ploughman (?)'; or 3, f. 'completeness as to regularity; g. s. m. (?) 𐬀𐬵𐬀𐬎𐬌𐬎𐬀𐬵𐬀𐬌𐬎, y. 51, 4 (with the postposition 𐬀𐬵𐬀 = 'by the side of the strenuously alert (ploughman', so, to the root of *aratrum*); apud pie strenui [-uum] agricolae [-am], aratoris [-rem] (so emending the trlr. in the texts alternatively); in y. 51, 14 the meaning seemed to be '(not) for the purpose of arousing to agricultural efficiency', g. s. f. (?); but '(not) by the side of the arduous ploughman' should be an altern. here also; at y. 51, 4, the pahl. trlr. *bûndak;* Ner. *saṁpûrnaṁ;* pers. *bundah*); at y. 51, 14 the pahl. trlr. most curiously, or intelligently, supplies the negative from line *a* by *abûndakîh;* Ner. however *does not follow*, rendering *saṁpûrṇamanasâ*, probably having seen another text; the parsi-pers. however had our pahl. text, also rendering *nah-purî* (a keen discrimination); cp. ind. *arî, aryá;* for etym. see 𐬀𐬵𐬀.

𐬀𐬵𐬀𐬎𐬌𐬎 (so, see also 𐬀𐬵𐬀𐬎𐬌𐬎𐬀𐬵𐬀(-𐬀𐬵𐬀)), y. 33, 9; 34, 3; loc. sg. nt. of 𐬀𐬵𐬀𐬎𐬀𐬵𐬀(-𐬀𐬵𐬀) (which see) 'in readiness of mind and circumstance' (adverbially used); so also at y. 50, 5, where however I propose an alternative verbal form, as to which see below; the pahl. rather favours the substantive form with *min* (?) . . . *bûndakŏ;* Ner. *saṁpûrnaṁ;* pers. *az . . . pur;* so, at y. 33, 9; while at y. 34, 3 the pahl. trlr. has likewise *bûndak;* Ner. *saṁpûrṇo;* pers. *pur.* (Such a choice of the nominal, or adverbial, form in a translation by no means proves that the orig. translators did not surmise a verbal form in the word which they were, as so often, freely rendering).

𐬀𐬵𐬀𐬎𐬌𐬎, y. 50, 5, alternatively med. of 𐬀𐬵𐬀𐬎; me-excitavi, 'I have aroused myself'; or, taken in a conj. fut. sense, 'I-will-arouse myself'; see above; cp. the stem *âra*, (the word may be is from *â* + *ar*); cp. also the perf. stem *ăr*.

𐬀𐬵𐬀𐬎𐬌𐬎𐬀𐬵𐬀𐬌𐬎, y. 51, 14, g. s. m. of 𐬀𐬵𐬀𐬎 (which see, with 𐬀𐬵𐬀) '(by the side) of the strenuous (ploughman to help him)'; so emending alternatively my now antiquated rendering in the texts, or 'with strenuous energy in agriculture'; (see the texts for the pahl. etc.; see also 𐬀𐬵𐬀𐬎).

𐬀𐬵𐬀𐬌𐬎𐬀𐬎(ɛ)𐬀𐬵𐬀, y. 33, 12 (with 𐬀𐬵𐬀𐬌), arise thou, assurge; 2d sg. imper. med. from aor. stem 𐬀𐬵𐬀𐬎 of 𐬀𐬵𐬀

(which see); cp. RV. IV, 1; 17, *néçat támo dúdhitam, rócata dyaúr, úd devyā́ usháso bhânúr arta, â sū́ryo bṛhatás tishṭhad ájrāṅ̃ ṛjú márteshu vṛjinā́ ca páçyan;* the pahl. trlr. as I hold, makes one of his rare mistakes as to root here; see the texts.

𐬀𐬵𐬎(ɛ)𐬀𐬌𐬌𐬎, (J.*) proposed altern. reading ad y. 45, 1; (see also 𐬀𐬵𐬎(ɛ)𐬀𐬌𐬌𐬎, and 𐬎𐬎𐬵(ɛ)𐬀𐬌𐬌𐬎), n. s. m. of the pt. pass. of caus. stem of 𐬀𐬌𐬌 in a deponent (?) sense, confessing (a creed) professus; for pahl., etc. see below.

𐬎𐬎𐬵ɛ𐬀𐬌𐬌𐬎, proposed altern. reading at y. 45, 1, confessing, deligens-professus; n. s. verb. noun. 𐬀𐬎𐬎𐬵ɛ𐬀𐬌𐬌 + 𐬎; (see 𐬀𐬌𐬌 also 𐬀𐬵𐬎(ɛ)𐬀𐬌𐬌𐬎 and 𐬀𐬵𐬎(ɛ)𐬀𐬌𐬌𐬎); the pahl. trlr. favours this sense at least with his *hêmnûnêḍ* (for *hêmnûnînêḍ*(?)); Ner. *probodhakaḥ*; pers. *khvâst* (this latter accidentally only reproducing 𐬀𐬵𐬎(ɛ)𐬀𐬌𐬌𐬎; it merely shows the root).

[𐬎𐬌𐬌𐬎 (?) proposed reading at y. 29, 7; acc. du. cp. ind. *âvâm* this for 𐬎𐬌𐬌𐬎𐬴𐬴(?); the absence of 𐬵 (in a supposed 𐬎𐬌𐬌𐬎 = *âvâm*) has no force as an objection to Roth's brilliant suggestion; nothing would be more natural than the loss of the sign for the final nasalisation; cp. in particular the apparent term. 𐬎𐬌𐬌𐬎 (*-bya*) in the dat.-abl. du. which was undoubtedly orig. (𐬵)𐬎𐬌𐬌𐬎 (or with some other now lost sign for the nasal sound) = *-bya* for *-byâm*; cp. ind. *-bhyâṁ;* but as against an 𐬎𐬌𐬌𐬎 see the connection and the pahl. *pâmman* (restore 𐬎𐬌𐬌𐬎𐬵𐬎𐬴𐬴; see 𐬎𐬌𐬌𐬎𐬵𐬎𐬴𐬴, 𐬎𐬌𐬌𐬎𐬵𐬎; others as 𐬎𐬌𐬌𐬎𐬵𐬎𐬴𐬴).]

𐬎𐬌𐬌𐬎, adv., y. 33, 7, evidently, manifeste; so the pahl. trlr. first indicated with *âskhârak;* Ner. *prakaṭaṁ* (adv.); pers. *âshkârah;* cp. ind. *âvís* adv. *ἀιϛ-* (= *ἀϝιϛ-*)-*ϑάνομαι* (?); cp. np. *âshkâr*, afgh. *chkâra* (G.).

𐬎𐬌𐬌𐬎𐬴𐬴𐬎𐬎, manifest, manifestus; inst. sg. nt. 𐬎𐬌𐬌𐬎𐬴𐬴𐬎𐬎, y. 50, 5, with open, aspecto; n. pl. nt. 𐬎𐬌𐬌𐬎𐬴𐬴𐬎𐬎, y. 31, 3, manifesta; so the pahl. indicated at y. 31, 13, but reverses our own estimate of the case with *pavan zak î âskârakô;* Ner. *prakaṭena*, which would be correct for y. 50, 5, and vice versa; so the pers. *pah ân i âshkârah;* Ner. *prakaṭatâṁ;* pers. *zâhir* (at y. 50, 5) would be good for y. 31, 13; for etym.; see 𐬀𐬌𐬌𐬎; cp. ind. *âvishṭia*, °*tya*, etc.

𐬀𐬵𐬎(ɛ)𐬀𐬌𐬌𐬎 (?), y. 45, 1, hemmed-

in, arctus, praeclusus; part. pass. of 𐬵𐬀𐬭 (which see); cp. ind. *vṛtá* (so possibly, but see the rending 𐬨𐬀𐬭(𐬎)𐬵𐬀𐬭𐬭 and the conjecture 𐬭𐬀𐬵𐬀𐬭𐬭; the pahl. trlr. also throws his weight on the other side; see above on 𐬨𐬀𐬭(𐬎)𐬵𐬀𐬭𐬭 and 𐬭𐬀𐬭(𐬎)𐬵𐬀𐬭𐬭.

𐬭𐬀𐬭𐬌𐬨𐬀𐬭𐬭 (see 𐬭𐬀𐬭𐬌𐬨𐬀𐬭𐬭—𐬭).

𐬭𐬌𐬭, swift, fleet, velox; acc. du. m. (or nt.) 𐬭𐬌𐬭𐬌, y. 44, 4 fleet, voloces duos (?), (or 'swift things', velocia (lightnings (?), i. e. veloces fulgores); so first indicated by the pahl. with *tîz;* Ner. *âçu;* pers. *tîz;* cp. ind. °*âçu;* ὠκύς, (ὠκέες ἵπποι (sic Hom.); *ôciter*, etc.; rt. 𐬭𐬌 (?) which see.

[𐬭𐬌𐬭𐬨𐬀𐬭𐬭 (?) altern. reading at y. 44, 17, the abode (?), Haug in-habitatinem (to (?) 𐬭𐬨𐬀 + 𐬭); var. 𐬭𐬌𐬭𐬨𐬀𐬵𐬭𐬭, °𐬭𐬌𐬭𐬵𐬭𐬭, -𐬭𐬌𐬭 °𐬭𐬭𐬨-, °𐬭𐬌𐬭𐬨𐬀𐬭𐬭, 𐬭𐬌𐬭𐬨𐬀𐬵𐬭𐬭; see comm. J.* °𐬭𐬌𐬭𐬨𐬀𐬭𐬭 (so)].

𐬭𐬀(𐬭)𐬵𐬭𐬭 (so reading), f. effective action, operatio; acc. s. 𐬭𐬌𐬭(𐬭)𐬵𐬭° (or °𐬭𐬀𐬵𐬭°); y. 44, 17, operationem; so the pahl. trlr. first indicated with *zakŏ î karḍârîh;* Ner. *vikramatâ;* pers. *ân i karḍârî;* cp. ind. *ākṛti, âskra;* for etym.; see 𐬵𐬭, 𐬵𐬨𐬀.

[𐬭𐬌𐬭𐬨𐬀𐬭𐬭 (?), proposed reading at y. 44, 17, 'convenanted companionship' (with some) 𐬭𐬌𐬭 + 𐬭 + 𐬨𐬭𐬭 + 𐬭 (?)].

𐬭𐬀𐬭𐬭 (so emending 𐬭𐬀𐬭𐬭), m. stand-by, helper, adjutor, coadjutor; n. s. 𐬭𐬌𐬭𐬀𐬭𐬭 (so reading), y. 31, 22, adjutor, acc. s. 𐬭𐬌𐬭𐬀𐬭𐬭 (so reading), y. 33, 2 coadjutorem; the pahl. leads as usual with *tanŏ;* Ner. *tanuḥ;* pers. *tan* at y. 31, 22; pahl. *tanŏ;* Ner. *dehinaḥ;* pers. *tan;* at y. 33, 2; the pahl. probably saw the rt. *stâ* in the reading 𐬭𐬌𐬭𐬀𐬭𐬭𐬭𐬭𐬭𐬭𐬭𐬭 ** (sic) at y. 53, 3; see *yekavîmûnishnŏ;* hence Ner.'s *sthâtum* (seeing, as I may remark in pasing, an infin. in *yek*°); pers. (reading *astishnî kâ'îm mânad*); otherwise cp. for idea ind. *abhishṭi, abhíshṭi; as* (?) + *abhí* (if the word be a form of 𐬭𐬭 + 𐬭 the meaning is still distinctly that of 'stand-by, but notice-*sthi* to *sthâ* (W.)').

[As this dictionary is also necessarily to some extent a commentary (owing to the nature and circumstances of the subject) a discursive note is here subjoined as to an interesting distinction on the part of the parsi-pers. trlr. (For unless we absolutely refrain from all use of the 'so-called' traditional translations, we must inquire into their interior meaning). The di-

stinction to which I refer, is one which strikes a close scholar at once when attempting to elucidate 𐬵𐬀𐬱𐬀 as a form from 𐬱𐬀. Where forms of 𐬱𐬀 = *sthâ*, or such forms of 𐬀𐬵, 'to be', as mean 'stand-by', 'helper', etc. are supposed to be found in the gâthic texts, forms of the pahl. word *yekavîmûnastanŏ* are for the most part used to render them by the pahl. trlr., and the original meaning of this (*yek°*) is 'to stand'. This however leaves the opinion of the pahl. trlr. not fully expressed because forms of *yek°*, while (almost) never used to render original forms of 𐬀𐬵 (= 'to be') as they occur in the gâthic texts, are yet often used to express a simple *auxiliary* word such as *'is'*, etc. But the parsi-pers. trlr. comes to our assistance here (as does Ner.) and renders these obscure forms of *yek°*, or their variants (as in y. 53, 3) in their turn for us in a manner which removes this indefiniteness which otherwise adheres to their use by the pahl. trlr. Where these forms of *yekavîmûnastanŏ* occur in this use as translations of forms of 𐬱𐬀 in the pahl. trlr. they are almost always further *explained* as translations of these real or *supposed* forms of 𐬱𐬀, and not as translations of forms of 𐬀𐬵 (except in a particular sense), and this *explanation* is most pointedly made by the parsi-pers. trlr.; notably at y. 49, 11 *d* where *yekavîmûnishnŏ*, used for 𐬌𐬵𐬀𐬱𐬀𐬵𐬀 (as probably referred to 𐬱𐬀) is simply and immediately rendered by *kâ'îm;* (Ner. however has *vidyante*, as if he at least, had possibly (?) seen in this instance a form of 𐬀𐬵 'to be' in the gâthic word); so 𐬴𐬌𐬵𐬀𐬱𐬀𐬵𐬀𐬎 (so reading) at y. 53, 3 is directly rendered *kâ'îm mânad*(?) (or '°*mând**(?)'), and this even for pahl. *astishnî* (the variant of *yek°*, which itself suggests 𐬀𐬵 in such a marked manner), evidently referring the matter to 𐬱𐬀, or to 𐬀𐬵 in the sense of 'stand-by' and not to 𐬀𐬵 in the mere sense 'to be'; Ner. *sthâtuṁ* (N. B.); cp. y. 33, 10, *a* where *yek°* = 𐬌𐬵𐬀 is rendered *estend* by the p.-pers. trlr., but is immediately explained by *mânad** (?) *kâ'îm* or *kâ'îm-mânad** (sic) (see in the very same line (on the contrary) a form of 𐬀𐬵, 𐬵𐬀𐬴𐬀𐬵 (with sharp distinction) rendered by *bûḍ-hômand;* pers. *bûd*[*ah*] *hastand*). As to the cases where *yek°* itself is not used for supposed forms of 𐬱𐬀, but where the pers. trlr. is still more emphatic in the use of terms still stronger than *yek°* (as is also Ner.), see y. 46, 16, *b* where for 𐬌𐬵𐬀, 𐬴𐬌𐬵𐬀, y. 50, 2, 𐬌𐬵𐬀, y. 50, 6 the pers. is so decided with *estishn* + *kâ'îm, gurûh* (see also the strong pahl. *stî*), *bisyâr sitâdan;* see also Ner.'s *sthitiḥ, pṛthivyâm, saṁsthitiṁ* etc. In order to make this side-investigation of a peculiar usage in our original sources more complete, and to emphasise more fully than has yet been done this use of *yek°* for supposed forms of 𐬱𐬀, or at least for the word 𐬌𐬵𐬀 (if from 𐬀𐬵, then in a sense different from merely that of 'to be'), and for 𐬌𐬵𐬀𐬱𐬀𐬵𐬀, etc., note the prevailing occurrences in

Ner. *Yekavîmûnastanŏ* is with scarcely an exception (I believe, with but two exceptions) rendered by Ner. as well as by the parsi-pers. trlr. (see above) in accordance with the view that 𐬵𐬀𐬐 (= 'to stand by') was the supposed zend-gâthic original of the words under consideration (or at least in accordance with a meaning 'stand-by', etc. in the original, whatever that original may have been, rather than merely with a meaning 'to be').

When *yekavîmûnastanŏ* in its various forms translates zend-gâthic forms of 𐬵𐬀𐬐 (or of 𐬌𐬀 in the sense of 'stand by' and not merely in the sense 'to be') it is treated very differently by Ner. from the manner in which it is treated by him when it does thus render forms of 𐬌𐬀 in the simple sense 'to be'. Seldom or never is it rendered by forms of *as* = 'to be'. *Yek*° is rendered by forms of *as* = 'to be' (also by *âs* and *bhu*) only when it itself reproduces supposed forms of gâthic 𐬌𐬀 in its ordinary sense. (But it is desirable for the sake of thoroughness to pause for a moment before we examine the above statements to remark that *yek*° and its forms are by no means *always* involved when translations of the forms, or derivatives, of the zend-gâthic 𐬵𐬀𐬐 are made. Supposed forms of 𐬵𐬀𐬐 are, not always rendered by the use of forms of *yek*° in the pahlavi transl. of the Gâthas; but there are sometimes also other forms from totally different roots used to render forms of 𐬵𐬀𐬐; and these are either most firmly defined by the parsi-pers. trlr. as adapted to such a use, or they are in themselves of their own nature even more positive as renderings for supposed forms of 𐬵𐬀𐬐 than any forms of *yek*° would be; and while *yek*° is not always made use of to translate forms of 𐬵𐬀𐬐, it may be also on the other hand (as already remarked) used for other purposes).

The peculiarity noticed in the treatment of *yek*° by Ner. is marked; i. e. when its forms are used to render those of the zend-gâthic 𐬵𐬀𐬐 and its derivatives; and so is that in the treatment of the pahl. trlr, by the parsi-pers. trlr. in the same juncture. To particularise; as already said, when forms of *yekavîmûnastanŏ* are *not* used to render forms or derivatives, of zend-gâthic 𐬵𐬀𐬐, or of 𐬌𐬀 in a sense of 'stand-by', etc., these forms of *yek*° and its variants are rendere l by Ner. at times with forms of *âs*; see *âste* at y. 29, 11, *a* (gl.); y. 32, 4, *a** (?); y. 33, 3, *c* (gl.); y. 34, 13, *b* (gl.); y. 43, 7, *d*; y. 43, 15, *c*, (gl.); y. 49, 2, *c*; y. 50, 4, *c*, (gl.); y. 51, 4, *a*, (gl.); y. 51, 7, *c*, (gl.); y. 51, 17, *b*, (gl.): y. 53, 9, *b*, (gl) *âste* = *êstêd* = *yek*° (while *hômand* = *aste* = *hâst*)); Then notice that *yek*° when occurring in a gloss, and not used in allusion to a supposed form of 𐬵𐬀𐬐, or to the meaning of a word as approaching that of 𐬵𐬀𐬐, is often rendered in Ner. by forms of *as* = 'to be'; cp. first the exception at y. 28, 3, *a*; but see *asmi* = *homanâni* in the *same*

line (text) then see y. 30, 8, *santi* (free); y. 31, 7, *a*, *asti*; see y. 32, 6, *a*; y. 33, 3, *c* (gl.); y. 33, 6, *a* (gl.); y. 33, 7, *b*; (but see y. 43, 3, *e*); see *asti*, y. 43, 16, *b*; *âsît*, y. 45, 4, *e*; *asmi*, y. 46, 2, *e* (gl.); *asti* y. 46, 5, *e*; *asti*, y. 47, 1, *a*, (gl.); *santi*, y. 49, 4, *a*; (*asti* in y. 53, 6, *d* (gl.) = *lôît* for neg. *yek*°); and *santi* (freely) in y. 53, 6, *e*, (gl.). Or else *yek*°is rendered by forms of *bhu*, cp. *bhavati*, y. 28, 5, *c*, and *bhavâmi*, y. 44, 1, *c*, (gl.); while again *yek*° (also when not rendering forms of 𐬀𐬵𐬎) is considered at times as being so simply an auxiliary that it is either not translated by Ner. *at all*, or else *included within the main word* without further reproduction; cp. y. 31, 13, *c*; y. 31, 21 *a*; y. 44, 14, *b*; y. 44, 19, *b*; y. 46, 4, *d*; y. 46, 6, *a*; y. 53, 7, *b*, (gl.).

But where forms of *yekavîmûnastanŏ* render forms of gâthic 𐬀𐬵𐬎, (or of 𐬌𐬵 in the special sense noted), Neryôsang makes the *most positive distinction, and uses peculiarly full terms to reproduce its meaning* showing that he felt strongly the difference between the gâthic 𐬀𐬵𐬎 and the derivatives of 𐬌𐬵, and that he saw completely through the to him apparently unguarded and indefinite use of *yekavîmûnastanŏ* and its forms as a means of translation; a fact which is, as in itself alone considered, *exceedingly interesting*. Notice first a few of the more striking instances from scattered passages; and then later glance at the closer details; see first (and more closely than above) the full terms used by Ner., at y. 46, 16, 𐬵𐬌𐬎 = *hastishn* (or *astishn* variants for (*yek*°)), Ner. has *sthitiḥ*; (parsi-pers. *estishn* + *kâ'îm*); y. 50, 2 𐬱𐬀𐬵𐬎 = pahl *stî*; Ner. has *prthivyâm* (so); (pers. *gurûh*); y. 50, 4 𐬌𐬵𐬎𐬱𐬎; pahl. has *astîneḍ* (a variant of *yek*°); Ner *saṁprâpteḥ* (or °*patteḥ* (?)); (at y. 50, 6 𐬵𐬌𐬎 = (*râs*) *astishn* (or *hastishn*); Ner. *saṁsthitiṁ*; (the pers. however read a diff. text)); (so also at y. 34, 6 *a* where 𐬀𐬵𐬎 (to 𐬌𐬵 = 'to be') is *erroneously* rendered (to indian *sthâ*) the pahl has *stî* (so, a stronger word than *yek*°); Ner. *srshṭiḥ*; pers. *gurûh*; [(see the other word 𐬀𐬵𐬎 (= 'ye are') (on the other hand) *correctly* referred to 𐬌𐬵, (and not to 𐬀𐬵𐬎) by *hômanêḍ*, root and form, at y. 32, 3*a*)]; such renderings as these are most marked. Turning to the less striking detailed occurrences; (in y. 28, 3, *a* (gl.) *tishṭhâmi* renders *yek*° wholly in a gl. with no reference to any form in the gâthic text); in y. 31, 8, *a tishṭhâsi* renders *yek*° (freely) as = 𐬵𐬌𐬎 (pers. *êstêḍ*, so, no *kâ'îm*); so in y. 33, 10, *a saṁtishṭhantu* = *yek*° = 𐬵𐬌𐬎; in y. 34, 4, *b tishṭhataḥ* = *mûn yek*° (but in the preceding line (let it be noticed) *asti* renders *yek*° *because no* 𐬀𐬵𐬎 (*or the like*) *is present* or *suspected* (NB.) in the zend); (in y. 45, 2, *e* we have *tishṭhanti* without 𐬵𐬌𐬎, or the like; but it is entirely gl. and distinctly used in the sense of 'stand'; so in y. 45, 5 *b* the forms are in the gl. and in the same needed sense; (as

to y 49, 11 *d* where *yek°* (?) is rendered by Ner. with *vidyante*(?), see above; but the parsi-pers. has *kâ'îm* for gâthic in the sense of 'abodes' prob. to))); and so in y. 53, 3, see *sthâtuṁ* = *yek°* (as above). As the rare exception which however proves the rule, see y. 43, 13 *e*, where *yek°* = ; and Ner. has *astu* (so); but see *atishṭha* and *°ṭhaṁ* (so) in the gl. used in all probability in allusion to to as a supposed form of . To offset what has been said above, note the last general item which throws the point into its fullest light It is that *forms of* (as distinguished from) excepting when, as so rarely, they may mean 'stand-by', and the like, are rendered in the gâthas exclusively, or almost exclusively, by *hômand, aîtŏ, bûd, yehevûnḍ*, etc., their natural equivalents, and *not by forms yekavîmûnastanŏ*, cp.

y. 34, 5, *a* = *hômananî*
„ y. 46, 2, *a* = *hômanam*
y. 32, 7, *c* = *hômanih*
„ y. 34, 11, *c* = *hômanih*
„ y. 51, 3, *c* = *hômanih*
y. 32, 3, *a* = *hômanêḍ*
„ y. 34, 6, *a* = *çtî*, mistaken trl.
y. 33, 10, *a* = *hômand*
„ y. 44, 16, *a* = no trl. save as included in gl. term.
„ y. 51, 10, *a* = *hômand*
y. 30, 11, *c* = *aîtŏ*
„ y. 31, 22, *c* = *aîtŏ*
y. 50, 3, *a* = *arjanîk* (sic) exaggerated or mistaken trl.
„ y. 53, 7, *d* = *aîtŏ*
y. 34, 8, *a* = *aît*
„ y. 34. 8, *b* = *aît*
but see the greatly exaggerated or erroneous rendering of
y. 46, 18, *a* = *pavanich tano* (?)
y. 31, 9, *a* = *aîtŏ* (twice)
y. 43, 8, *c* = *aît* (?)
y. 50, 9, *d* = *hômanânî*
y. 43, 15, *d* = *hômanâḍ*
y. 44, 17, *c* = *hômand*
y. 30, 9, *a* = *hômanêm*
y. 59, 7, *d* = *min lekûm aîtŏ* (N.B.)
y. 51, 4, *b* = not trl.
y. 53, 8, *d* = *aîtŏ*
y. 33, 7, *c* = *hômanâḍ* (gl. *hômanâḍ, yehevûnâḍ*)
y. 53, 8, *a* = *hômand*
y. 29, 4, = *hômanêm* (so)
„ y. 29, 9 = *aîtŏ*
y. 31, 4, *a* = *hômanânî* (?)
„ y. 48, 12, *a* = *hômand*
y. 33, 10, *a* = *bûḍ hômanḍ*
„ y. 44, 20, *a* = *yehevûnḍ hômand*
y. 45, 7, *b* = *bûḍ hômand*
y. 32, 1, *c* = *yehevûnêm*
y. 49, 8, *d* = *hômanânî*(so)

We can now draw our conclusion in this interior view as to the usage in Ner.'s difficult sansk. It is that *yekavîmûnastanŏ* (which in its forms is sometimes a *mere auxiliary*, so much so that it is at times not separately

rendered by Ner. but included within the form of his translating word (see above) is yet withheld from use in the translation of forms of gâthic 𐬌𐬀 almost entirely, and aside from its auxiliary use, as noticed above, it is *exclusively reserved* for the translations of 𐬵𐬀𐬎𐬀, 𐬯𐬵𐬀𐬎𐬀, 𐬉𐬎𐬀𐬎𐬀, 𐬵𐬀𐬐𐬀𐬎𐬀, etc., while these same forms are rendered largely by Ner. with those of *sthâ*, and almost never by those of *as*; the conclusion comes irresistibly upon us that those forms 𐬵𐬀𐬎𐬀, 𐬯𐬵𐬀𐬎𐬀, etc. were distinctly held to belong to 𐬐𐬀 by the pahl. trlr. and Ner. (or to 𐬌𐬀 in a peculiar sense and not in the simple sense 'to be'); and this I need hardly say is in so far removed from the region of the obvious that some scholars have rendered 𐬵𐬀𐬎𐬀 (at least) as an infin. = 'to be'. While, as to the parsi-pers. trlr., the above citations render it plain that he especially referred those forms of pahl. *yek°* to gâthic 𐬐𐬀 'to stand', 'abide', etc. rather than to 𐬌𐬀 (or if to 𐬌𐬀, then to it in a special sense). From what source did he derive this keen distinction as to this otherwise always so colourless pahl. *yek°* (where it renders 𐬵𐬀𐬎𐬀, etc.)? If from Ner. then he (the pers. trlr.) must have been a sanskritist, or more probably he handed down an acute item in ancient exegesis without personal investigation or acumen. *And this must be borne in mind in weighing his evidence on every doubtful item*; well was Darmesteter justified in following his hints so often (see especially his most interesting references to *dervishes* at y. 34, 5, and to 'the *zūzag*' at y. 53, 7].

𐬯𐬀𐬙𐬌𐬀𐬐𐬀𐬴𐬀, f., fatness(?), libation, sacrifice, outpour, source of prosperity; ubertas, etc.

𐬴𐬀𐬯𐬀𐬙𐬌𐬀𐬐𐬀𐬴𐬀𐬯𐬀

𐬴𐬀𐬯𐬀𐬙𐬌𐬀𐬐𐬀𐬴𐬀, y. 49, 5, (sense) abundancer-giver;

𐬴𐬀𐬙𐬌𐬀𐬐𐬀𐬴𐬀𐬎

𐬴𐬀𐬙𐬌𐬀𐬐𐬀𐬴𐬀𐬎𐬯𐬀

𐬴𐬀𐬙𐬌𐬀𐬐𐬀𐬴𐬀𐬎𐬎𐬎𐬎𐬯𐬀

𐬯𐬀𐬵𐬌𐬀𐬐𐬀𐬴𐬀, y. 29, 7, of fatness, prosperity ubertatis, sacrificii (?),

loc. sg. 𐬯𐬀𐬙𐬌𐬀𐬐𐬀𐬴𐬀(?)

acc. du. 𐬯𐬀𐬙𐬌𐬀𐬐𐬀𐬴𐬀 (so reading)

acc. pl. 𐬴𐬀𐬯𐬀𐬙𐬌𐬀𐬐𐬀𐬴𐬀𐬯𐬀

pahl. *charpîh;* Ner. *mahattamatvaṁ* (so); pers. *charbî*, at y. 49, 5 correct as to root and form, at y. 29, 7 the pahl. trlr. may well have recognised the form with his *zak î afzûnîkîh . . .*; Ner. has however *mahattamatvaṁ;* cp. *ắhuti;* χοή, χύσις; *fundo;* goth. *giutan*; angl. sax. *géotan;* germ. *giessen*; root (𐬵𐬌) 𐬉 = *hū*.

𐬉𐬎𐬀𐬎, m. passion, amor venereus; n. s. 𐬯𐬀𐬉𐬎𐬀𐬎 (J.*), y. 53, 7; pahl. *âzû* (or' *âzŏ*(?)'); Ner. *lobhena;* but

the parsi-pers. (N.B.) has *zūzag* = 'hedgehog' (this last is followed by Darmesteter in his trl. of the gâthas; (notice this striking difference from both pahl. and Ner. in this pers. comm.). Etym. difficult; one would naturally cp. parsi *âzh*, rt. a nasalized (𐬵𐬀𐬎𐬀, 𐬵𐬀𐬎(𐬌)𐬀) + prep. 𐬨 with the idea of 'tortion', or 'compression' figuratively applied to passion; cp. ind. *aṅhú; ἄγχω*, etc.; goth. *aggv(w)u**(F.); the np. has *âz;* it is difficult to resist the conclusion that 𐬵𐬀𐬎𐬌𐬰𐬀 ((?)-𐬵𐬀𐬎𐬀) of y. 16, 8 is related here, see S.B.E. XXXI at the place; and this latter is plainly parallel as to its origin with the indian *áhi;* the entire series of expressions arose frnm the idea of 'crookedness' and of 'enfolding'; 'closing-in' the rain-clouds •with the 'folds of the sky-snake'; 'seizing and keeping values to one's-self', or 'passionate covetousness' as a remotely derived idea, etc. (var. 𐬵𐬀𐬎𐬀𐬨, 𐬵𐬀𐬎𐬀𐬨𐬌).

𐬵𐬀𐬎𐬀𐬨𐬀𐬎𐬀𐬨, y. 51, 17, dat. inf. of a 𐬵𐬀𐬎𐬀 (𐬵𐬀𐬎𐬀 + 𐬨), 'to desire passionately'; see the pahl. trlr. inf. for imper. 'beseech for the attainment of a.'; so now preferred; otherwise in texts as if to 𐬵𐬀𐬎𐬀 (?)(changing to 𐬵𐬀𐬎) + 𐬨, 'for the attaining-to, ad nanciscendum, [-dam adeptionem]. In the ind. *aç* + *d-* would be *aḍd-;* and this in zend would be 𐬵𐬀𐬎𐬌𐬰; then again reading-𐬵𐬀𐬎 ind. *ah* 'to say' as the analagon 'declare (infin. for imper.) the seizing of sanctity'; cp. gâthas at y. 31. 17, pp. 79. 464, and y. 50, 1, pp. 323, 585 where I render alternatively 'say thou' and 'tell ye'; [those places in my book suggested the meaning 'say' to an 𐬵𐬀𐬎 form adopted in a certain work by persons who had pored over my gâthas for years. The author chooses a root 𐬵𐬀𐬎, naturally and worthily desiring to add to the suggestion (no mention however being made of the passages originally containing it)]; one is always tempted to look for an orig. 𐬎 (*d*) where 𐬰 (*z*) comes in; but *ad* = ,to say' (?), seems hardly called for, when ind. *ah* = to say (quite possibly = 𐬵𐬀𐬎 in 𐬵𐬀𐬎𐬌𐬰𐬀𐬎𐬀𐬨 (so)) is already at hand]; the pahl. trlr. reports an opinion looking toward the recognition of the same .root as that of the parsi word *az*, 'passionately supplicate' (infin. for imper.) for the acquisition of *asha';* he has *ârzûkŏ;* Ner. *mûlyena**;* pers. *ârzû*). He divided the root, as he supposed it to lie in 𐬵𐬀𐬎𐬀, or 𐬵𐬀𐬎, from the dat. infin. term. 𐬵𐬀𐬎𐬌𐬰𐬀𐬎𐬀𐬨 (so, similarly, often) which he not inaptly rendered as an infin. for

imper. translating by the conj. *râdûnâḍ;* notice the decided difference of Ner. who may well have seen the root 𐬞𐬀𐬎 (?) = 'attain', his *mûlya* equalling 'wage' (J* has 𐬞𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎, J.[3], P.[11] 𐬞𐬀𐬎𐬀𐬌𐬎- J.[2] °𐬞𐬀𐬎𐬀𐬌𐬎; some others 𐬞𐬀𐬎).

–𐬞𐬀𐬎 nt. (?), mouth, os; inst. s. 𐬠𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎 (so r.), y. 28, 11 with mouth, ore; gen. s. 𐬠𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎, y. 31, 3 of mouth, oris; the pahl. trlr. led the way in recognising root and form at y. 28, 11 by *pavan pâmman;* Ner. *mukhena;* pers. *pah dahan;* and was not betrayed into referring 𐬠𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎, y. 50, 11, here; but treats 𐬠𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎 in y. 31, 3 (freely), as he does 𐬠𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎, y. 28, 11; cp. ind. *ās;* os; lettish *ōsta* (so reported); (reading °𐬀𐬌𐬎𐬀𐬌𐬎𐬀 'on acc't of Thy Cause').

[𐬞𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎 (J.*) so reading (?) at y. 29, 1) has been thought (prob. after Roth) to be a 3d sg. perf.; 𐬞𐬀𐬎 = ind. *si* 'to oppress' + 𐬠𐬀 prefixed, the orig. sibilant *s* coming out in 𐬀𐬌𐬎, as in forms of 𐬞𐬀𐬎𐬀𐬌𐬎 = ind. *sad* and 𐬞𐬀𐬎𐬀𐬌𐬎 = ind. *sac;* see comm. p. 410; the pahl. trlr. does not favour this, nor does Ner. contain a trace of it, nor the pers.; see 𐬞𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎, and 𐬞𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎 (so). The word has the appearance of being an ancient zend gloss. as some of the forms disturb the metre by overcrowding the line, and the prefixed 𐬠𐬀 seems interpolated; (var.** 𐬞𐬀𐬎𐬀𐬌𐬎 𐬞𐬀𐬎𐬀𐬌𐬎°, 𐬠𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎°, 𐬠𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎°, 𐬠𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎°, °𐬞𐬀𐬎𐬀𐬌𐬎, 𐬠𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎°, 𐬠𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎°, etc.)].

𐬠𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎, 3d pl. perf. 𐬞𐬀𐬎 which see; they have been, fuerunt; the perfect tense is recognised by the pahl. trlr. at y. 33, 10 by *bûḍ hômand* but Ner. *saṁbhûtâḥ santi* (not seeing (?) the perf.) and evidently also (let it be noticed) not understanding, or overlooking the familiar pahlavi grammatical form; pers. *bûd hastand* at y. 44, 20 by *yehevûnḍ hômand;* this Ner. does not follow, he having *abhavaṁ*; for pers. see texts at y. 45, 7 with *bûḍ hômand;* Ner. has *saṁbhûtân,* with no sign of the perf. (notice this so-called 'echo' of the pahl.!); at y. 51, 22 again with *yehevûnḍ hômand;* Ner. this time with *abhûvan;* pers. *bûdah hend.*

[𐬠𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎, (J.*?) so reading at y. 50, 11; 1st sg. perf. (?) act of 𐬞𐬀𐬎 (but see the reading 𐬞𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎), I have been, fui, the pahl. trlr. led the way in guarding us against a possible rendering 'praiser with the mouth', but he thought of the

3d pers. in which form the same word (?) in other connections might well be; cp. *ăsa,* 3d sg.

[Avestan script], 1st pl. conj. perf. act. of [Avestan script] (which see), in the sense 'we may be', simus; lit. fuerimus, y. 49, 8; the pahl. trlr. first recognised the form with *hômanânî* (see below) as a first pers., but it was falsely transliterated by Ner.; and possibly by the p. trlr.'s own glossist as *hômanând;* for the word [Avestan script] should of course be read *hômanânî;* i. e. as near its orig. as possible, and this in spite of Ner. who errs radically at times, as we have seen; it is a trans. of [Avestan script]; otherwise it would be simply *hôman-ând* not *°ânî* and is so misread by Ner. and the parsi pers.; that the pahl. trlr. knew how to recognise the 1st pers. is evident from *âzâram* = [Avestan script], y. 28, 9 *a*, *hômânem* = [Avestan script], y. 31, 9, *amûzêm* = [Avestan script], y. 31, 1, *zîvam* = [Avestan script] (sic), y. 31, 2, etc. [(I never of course refer to the conscious intention of either the last pahl., or of the last pers.; nothing is more dangerous to the value of all these renderings than their own conscious and immediate originality; what we need to find in them is their unconscious testimony to the opinions of their enlightened predecessors)].

[Avestan script]

[Avestan script], part. perf. of [Avestan script] (which see), [Avestan script] priv. = [Avestan script] priv.; n. s. m. [Avestan script], y. 31, 12, 17, not knowing, nesciens; so first rendered by the pahl. trlr. as to root and form in both places *va zakich* (or *valman*) *î anâkas;* Ner. *avettâ;* pers. *bî-âgâh.*

[Avestan script]

[Avestan script] (?), y. 29, 6, 7; 32, 16; 46, 2, in its present shape evidently a fragment, an irregularity, or an abortion. We see its pieces [Avestan script], [Avestan script] hanging to the fuller written [Avestan script] at y. 28, 11; and what I personally believe to have been the augment at y. 29, 6 in [Avestan script] (see the

metre) may yet (as in the opinion of some writers) and in accordance with the testimony of the pahl. trlr. represent a still more reduced portion of the original word. The meaning 'with mouth' suits the connection in each occurrence; see Gâthas texts and comm. at pp. 18, 409; 28, 30, 424, 425; 110, 487; 276, 564. The variants at y. 28, 11 are 𐬀𐬞𐬵𐬌𐬎𐬀𐬎𐬀, 𐬀𐬞𐬵𐬌𐬎𐬀𐬎𐬀 · 𐬌 · 𐬀, –𐬵𐬌𐬀, 𐬀𐬞𐬵𐬌𐬎𐬀𐬎𐬀, –𐬀𐬞, 𐬀𐬞𐬵𐬌𐬎𐬀𐬎𐬀 · 𐬌𐬀, 𐬀𐬞𐬵𐬌𐬎𐬀𐬎𐬀 · 𐬀, 𐬀𐬞𐬵𐬌𐬎𐬀𐬎𐬀 · 𐬀𐬌𐬀; 𐬀𐬞𐬵𐬌𐬎𐬀𐬎𐬀. (Our Oxford J.² has 𐬀𐬞𐬵𐬌𐬎𐬀𐬎𐬀; (what is 𐬀𐬞𐬵𐬌𐬎𐬀? not in the Ms.)). 𐬀𐬞𐬵𐬌𐬎𐬀𐬎𐬀 (var.) looks as if it showed how all the rest arose, viz. by a mistake for 𐬀𐬞𐬵𐬌𐬎𐬀 (otherwise of course 𐬀𐬞𐬵𐬌𐬎𐬀𐬎𐬀 (sic) is °𐬵𐬌𐬎𐬀 + 𐬀𐬎𐬀). But notice the startling variant 𐬀𐬞𐬵𐬌𐬎𐬀𐬀𐬀 at y. 29, 7, that is 𐬀𐬀 + 𐬀𐬞𐬵𐬌𐬎𐬀 which looks still more like an original for 𐬀𐬞𐬵𐬌𐬎𐬀 in this very old codex (Oxford C 1, otherwise Jamaspji²(J.²)). The important letter 𐬵 is indeed struck out and apparently by the original hand, but where did it come from? There is no 𐬀𐬞𐬵𐬌𐬎𐬀 here as there is in the other passages; it looks as if it came from some older Ms. If we must account for the form 𐬀𐬎𐬎𐬀 (or 𐬀𐬎𐬀) as the recognisable relic of something else beside a misunderstood 𐬀𐬞𐬵𐬌𐬎𐬀, I proposed ind. *ânâ*, = 'face', 'mouth' (so, in view of the pahl. trlr., etc.). The form 𐬎 seems at times obviously used for 𐬌 (whether intentionally or not), cp. 𐬎𐬀𐬞𐬵𐬌𐬎𐬀 for 𐬀𐬞𐬵𐬌𐬎𐬀; or perhaps better for 𐬌𐬀𐬞𐬵𐬌𐬎𐬀. Reading 𐬀𐬎𐬎𐬀, we recall that 𐬎 is familiar as an irrational intruder; (see it omitted in some variants); 𐬀𐬎𐬎𐬀 = 𐬀𐬎𐬀 might well be *ânâ* (*ânéna*) as an inst. Some might prefer the related *anâ*, m. breath as the analogon; see also *ânana*. The pahl. trlr. is as unvarying in his testimony as the exegesis is in itself probable; and he gave us, as usual, our first idea as to root and form with *pavan pâmman;* Ner. *mukhena;* pers. *pah dahan;* at y. 28, 11, and at y. 29, 6; but see at this place the remarkable text reproduced by the pers. trlr. Does *he* hint at an ancient *correct* opinion as to an augment present in 𐬀𐬞𐬵𐬌𐬎𐬀𐬀𐬀 such as we all now hold to (?), he himself however recognising an emphatic 𐬎 = 𐬀 = *â* as prefix, and explaining the emphasis

of this prefix with his otherwise so strange *pah khvêsh*, rendering a pahl. *pavan nafshman*?, and so refusing the here incorrect *pavan pûmman*, while at the next strophe he returns to *dahan* = 'mouth' for the there correct pahlavi. See other suggestions as to in the texts and comm. cited above. At y. 32, 16 Ner. curiously confirms my conjectural suggestion; see above with his *ânanena*, while at y. 47, 2 we have again *pûmman mukhe ca, pah dahan*. If we prefer to startle readers with a totally different suggestion, we have simply to adopt the old adverbial instrumental *anâ* = 'then'; cp. lat. *enim* (so). At y. 29, 7 the following might induce us to adopt some of the readings in and which would suggest = 'ever', but none of these occur at y. 29, 7, yet see the variations at y. 28, 11 and at y. 32, 16 — J.[5], J.[6].

, y. 28, 11; (see above) this odd combination seems to me to show the disintegrating process, or, on the contrary, to show the developing; the old, or late, relics of or still adhere to the completely written word. I have little doubt that should be read pure and simple, as meaning 'with mouth'. So the pahl. trlr. first taught us with *pavan pûmman*, taking no notice of the old attachment , though this might be regarded as = for , the combining with the of the (see above).

(J.*), y. 32, 6; 3[d] sg. med. pret. I had rendered thus, making use of the perfect attigit = 'has he striven', which seems to have been followed in a modified degree. The non-thematic form seemed to warn one against comparing *inakshati* (without modification), as the desiderative is generally conjugated with *a;* a pluperfect, with Bartholomae, would seem better; yet there is a question whether the strong form would not be more satisfactorily accounted for by postulating an *s* aor. of the desid., cp. Whitney *acikitsîs;* then the form may of course represent a 2[d] pl. act.; we have also *nákshati*, etc., so accepted by Whitney as from a separate root, cp. for form, *naksh*, which would however more naturally give us ; Haug followed Ner. here, being apparently unaware (as

throughout his great work) even of the external shape of the pahlavi word, although he must have been aware of its existence. The pahl. trlr. (after his own originals) was of course the sole author of the suggestion that the word may be a desid.; which affords also the better sense by far; the subject 'wished to attain' is obviously the better rendering rather than 'he', or 'ye, *did* attain'; pahl. *kînŏ bavîhûnî-aît;* Ner. *dveshaḥ âkâṅkshate;* pers. *kînah khvâhad;* we should however be obliged to correct our text to °; see (var. °, °, °, °, °).

(?), y. 30, 11; here may possibly again represent in an , he impels, promovet, or possibly a form of *an* 'to breathe' may be present 'he inspires' (?), so the pahl. trlr. might be said to suggest with his *âmûkhtishnŏ* (sic), unless he saw an equivalent to the pers. *ân chîz* in = + —? (!); see his *zak mindavam*, or we might have Roth's () + 'for non-progress', dat. in °, ('for good'), or 'for ill'; see also Windischmann's keen suggestion of an *a* priv. in *ainila*, yt. 1, 10, 60; 13, 34, 51; [(note in passing also the extraordinary carelessness of the remark that Justi followed Spiegel in any slavish sense; he here not merely follows, but cites W.)]; (var. J.* °, °, °, °, etc. (irreg. sequence)).

–, powerful, potens; (-=) lat. av. [(so reading) would be from °]

acc. s. m.		y. 34, 4; 43, 10, powerful, robustum;
g. s. m.		lat. av.
n. pl. m.		" "
dat. abl.		" "
g. pl. m.		y. 43, 10, of the powerful, potentium;
acc. s. nt.		lat. av.
acc. s. nt.		y. 33, 12, praepotens, powerful;
n. s. f.		lat. av.
acc. s. f.		y. 44, 14,
acc. s. f.		lat. av.
g. s. f.		" "
v. s. f. (to)		" "
n. pl. f.		" "

comp. 𐬀𐬵𐬌𐬙𐬀𐬌𐬌𐬀𐬵𐬀 lat. av.

pl. f. 𐬀𐬵𐬌𐬙𐬀𐬌𐬌𐬀𐬵𐬀 „ „

superl. 𐬀𐬵𐬌𐬙𐬀𐬌𐬌𐬀𐬵𐬀 „ „

n. s. m. 𐬀𐬵𐬌𐬙𐬀𐬌𐬌𐬀𐬵𐬀 „ „

acc. s. m. 𐬀𐬵𐬌𐬙𐬀𐬌𐬌𐬀𐬵𐬀; so the pahl. trlr. first indicated by *amâvand;* Ner. *çaktaṁ;* pers. *himmat*, y. 33, 12; 34, 4; 43, 10; the gen. is recognised as an oblique case in y. 43, 10 *d*, although expressed by *pavan*, and freely rendered by the abstract, etc.; cp. ind. *ámavant*, *áma*, (same root as *ámati* (?)); (it is curious to notice that the root may be that of *âmá*, *ὠμός*)**. (1** -𐬎 because sep.)

𐬀𐬙𐬌𐬌𐬀𐬵𐬀, f., want of knowledge, ignorance, ignorantia; y. 34, 9, inst. s. 𐬀𐬙𐬌𐬌𐬀𐬵𐬀, by ignorance, ignorantia; the 𐬵 = 𐬙 (*s* = *t*) first recognised, form also, by the pahl. trlr. with *min avindishnîh* (the abl. fully expressing causality); Ner. *asaṁgrahaṇât;* pers. *az nâ-ḥâsil-kardan;* 𐬀𐬙𐬌𐬌 + 𐬵 priv.; cp. ind. *vitti* (*vítti*, *vitti*) plus an *a* priv., as in *ávidyâ;* (for etym. see the two 𐬛𐬀𐬌 identical in origin.

𐬙𐬌𐬌𐬀𐬵𐬀, y. 29, 6, strictly a 3d sg. pret., perf. rt. 𐬙𐬌𐬌 (which see), dixit; so first recognised by the pahl. trlr.; [but he offers, as so often, an altern. expl. for the 𐬀, reporting perhaps some extinct gl. which might well serve as a literary curiosity. Just as he restores 𐬵𐬀𐬀 in y. 29, 7; 32, 16; 47, 2 to a form of 𐬵𐬀𐬌𐬙*, 𐬵𐬌𐬙, so here some predecessor had stumbled at the long 𐬀, which was sometimes a mere miswritten compos. (?) for 𐬀, as in 𐬀𐬙𐬌𐬌𐬀𐬵𐬀, 𐬀𐬙𐬌𐬌𐬀𐬵𐬀, the early scholar not unnaturally regarding 𐬵𐬙𐬌𐬌𐬀𐬵𐬀 as a fair gl. to 𐬙𐬌𐬌𐬀𐬵𐬀. His successor therefore reported *pavan pûmman;* Ner. *mukhena.* But the parsi-pers. trlr. (let it be noticed) saw some mark on his Ms. which resembled 𐬌 before** 𐬌𐬌𐬌𐬌, making** 𐬌𐬌𐬌𐬌), and this he could only emend as** 𐬌𐬌𐬌𐬌 *nafsman* = *khvêsh* (so) = 'by himself' (sic), (a curious item which may cast light on his testimony in other places)]. ** the only types available.

𐬵𐬙𐬌𐬌𐬀𐬵𐬀, y. 29, 11, in view of 𐬵𐬀 dat. sg. here (?), huic, cp. *asmái*, [but it might also be dat. pl. of the 1st pers. pron. to which the pahl. trlr. first pointed with *avŏ lanman;* Ner. *asmabhyaṁ ca;* not so (NB.) the pers. trlr. who preferred a singular

valman (writing *varman* (so) as usual) which might even be called oblique by position, and if so would feebly represent a dat. by a gen.; cp. ind. *asmé;* old ch. sclav. *mine* sg.? (so reported); lith. *mánei* (dat. sg.), old lith. dat. (inst.) pl. *mumí*].

, y. 34, 1; 43, 10, by us, a nobis [or with some 'of us'; this latter is a very interesting suggestion to the effect that is without the accenting term. (so abandoning a former preference for the verbal form); cp. y. 44, 20, where * (? so,) is prob. = ind. *kám* as sign of emphasis], instr. pl. (or gen.(?) pl. of which see); I hold it to be no slight result of an effective study of the pahl. trlr. which has thus redeemed this word from its former too frequent contortion as a form of , which it however might well represent at times]. The pahl. trlr. of course, and as usual, gave us the first indication as to stem and form with an unvarying testimony; y. 34, 1 *lanman* (most intelligently free), Ner. *vayaṁ;* pers. *mâ;* y. 43, 10, *min lanman*, Ner. *asmân* (so); pers. *mâ* (no *az*); cp. for form as instr. *yushmâ* (*-datta*) like *tvâ-datta; asmâ-bhis* (so); *no-bis* (?); lith. *mumí* (see also ind. loc. *asmé*).

› pron. that, is, ea;

acc. s. m. , y. 30, 9; 44, 19; 45, 1, 3, 4, 11; 46, 5, 8; 51, 12.

acc. s. nt. , y. 43, 10; 44, 19, 20; 46, 2; (, adv. (?) lat. av.)

acc. du. nt. , y. 29, 7; 34, 2.

acc. pl. m. freq.

nom. pl. nt. , y. 31, 22 (or acc.); y. 53, 6.

acc. pl. nt. , y. 44, 2; 49, 6; 53, 5.

The pahl. trlr. as usual first recognised these words as to origin and forms. Especially the dual with *zak î kôlâ* II (*dô*) appears in each place except y. 31, 22; 49, 6 where *ash* and *denman* are free variants; other forms are represented by *denman*, *zak*, *valman;* Ner. *idam*, *enâm*, etc.; pers. *în;* cp. *i* in ind. *i-dám; ἴ-ν, μίν*; lat. *i-s, i-d; i-t-a;* goth. *is;* old high germ. *i-r* (= *er*).

ɔ to go, ire;

stems ɔ;

3d s. pres. ɔ lat. av.

3d s. pres. ɔ, inclus.

3d s. pres. ɔ lat. av. (ɔ +)

3d s. pres. ɔ (ɔ +), y. 31, 14.

3d s. pres. ɔ (-ɔ)

3d s. pres. ɔ lat. av. (ɔ +)

3d s. pres. ɔ lat. av. (ɔ +)

3d s. pres. ɔ lat. av. (ɔ + + +)

3d pl. pres. (*ɔ-)-ɔ, y. 49, 11.

3d pl. pres. ɔ

3d pl. pres. ɔ lat. av.

3d pl. pr. *(so) ɔ „ „

3d s. impf. ɔ „ „ (ɔ + =)

3d s. impf. ɔ lat. av. (? ɔ* + =)

3d du. impf. ɔ lat. av. (ɔ* +)

1st s. imper. *ɔ = ɔ l. av.

(is actually = + ɔ, or ɛ + ɔ = *y* + *a*, or *y* + *e*)

1st s. imper. ɔ lat. av.

1st s. imper. **ɔ, y. 34, 6; 46, 1; 50, 9 (*misprinted on p. 16)

1st s. imper. ɔ (°+)

„ „ „ (?)* ɔ lat. av.

3d s. conj. ɔ „ „ (ɔ +), y. 31, 20 (so reading)

2d s. imper. ɔ lat. av.

2d s. imper. ɔ „ „ (ɔ +)

3d pl. imper. ɔ lat. av.

„ „ „ ɔ „ „

3d pl. imper. ɔ „ „

3d pl. imper. ɔ (so read)

med. stem ɔ;

1st s. pres. ɔ lat. av. (= ɔ +), y. 31, 2.

3d sg. pres. (=* +), y. 31, 9.

3d pl. pres. (?), y. 51, 3.

2d pl. imper. med. , y. 33, 7

(gaya = gaiya (a is a false trlt. of an orig. av.-pahl. letter ı = zend ii, or iy with inherent e or a as well as a)).

stem ayan

2d s. conj. act. ayasa**(?)l.av.

2d s. conj. act. gyasa (secondary term.)

3d s. conj. act. gyasa + a, y. 46, 6, accedat.

3d pl. conj., or improp. conj. act. eyan lat. av.

3d s. optat. act. gyan „ „

2d s. imper. act. ayan** „ „

3d pl. imper. act. iyan „ „

perf. stem -ayan=ayan (or -asan), cp. ind. *iyay-, iyây-;*

3d pl. conj. gyayan (?) or eyan (so, that is *eyasan (?)); cp. for characters ind. perf. *iyâya* (3d sg.); the y is here, as so often, = a and a mere confluence of pahl.-avesta a (= avesta aa = *y*) + a (aa = a cursively written), cp. ind. conj.** pl. *tatánan, jújoshan,* etc. °ayan in six var. for aa shows degeneration rather than advance; a = *ya* is more orig. (unless a first a has fallen out). The initial e is simply a provided with the sign of length to show the absorption of signs; and the various signs in the terminations (e, e, ye, ey, gye, look like merely analogous reproductions to *anusvâra* expressing the nasalised vowel e or a, or, if preferred, the vowel inherent in aa = *y*]

part. pres. -gyeayan lat. av.

n. s. m. (-aya° =) gyasa „ „

acc. s. m. gayeayan „ „

n. pl. m. (?) gayeayan „ „

g. s. f. (so) ayayeayan* ? (so (?) to a decl.,or l. -ayan°).

[(acc.pl.(?)**ayeayan.gye,to-ayan)]

part. pass. aya lat. av.

acc. s. m. gayeaya „ „

acc. s. m. gayeaya „ „

n. s. f. ayeaya „ „

n. s. f. ayeaya „ „

n. s. nt. gayeaya „ „

acc. pl. nt. ayeaya; „ „

cp. ind. *émi; εἶμι; eo;* lith. *eimi;* ir. *etha* (S.).

[aya + a as an analysis of ayaya, y. 31, 9, is sometimes explained as a dat. inf. of a, ayan

= 'to go'. This was a valuable suggestion of Roth's at y. 31, 9, and I by no means quote the 3d sg. pres. of the pahl. trlr. *yâtûnêḏ* (Ner. *âgantre* as against it, notice the difference between Ner. and the pahl.); pers. *âyad;* for my own view as a 3d s. see above. It must be distinctly understood that the pahl. trlr. should never be expected rigidly to report grammatical forms, it being remarkable that he reports so many; cp. the Gâthas introd.].

𐬵𐬀𐬎, thus, sic, ita; cp. y. 33, 1; 45, 3; 47, 4; 53, 6; so the pahl. trlr. first indicated by *aêtûnŏ;* Ner. *evaṁ;* pers. *êdûn;* cp. ind. *itthâ;* lat. *ita*, etc.

𐬵𐬌, y. 29, 8, adv., here, hither, hic, huc; z. 𐬵𐬌𐬌; cp. ind. *ihá.*

𐬌𐬌, y. 46, 16, 2d sg. imper. of 𐬀, 𐬌𐬵, to, go (which see), 'go thou', i; so the pahl. first indicated as to root (and indeed also as to form with *sâtûnishn* as infin. for imper.; perhaps this was accidental (?) with the last transcribers). Ner. however has a pl.-*pravṛttayaḥ* (see gl. for fut. inf. sense) pers. *raftan;* cp. ind. *ihí;* 𐬭𐬀𐬉; (see also for *form only* lith. *veizdi*).

𐬎𐬌𐬌 (sic for 𐬎𐬌𐬎𐬌, or*𐬎𐬌𐬌𐬌, 𐬌 is a totally false decipherment for an orig. av.-pahl. 𐬌; (see below), y. 33, 7, 2d pl. imper. of 𐬀(𐬌𐬵) 'go ye', ite, so again indicated by the pahl. trlr. with dat. infin.(poss. for imper.); Ner. *âgamane;* pers. *pah âmadash* [here it is necessary to notice one of the curious but invaluable methods whereby the pahl. trls. when most shattered as a correct trl. once rendered invaluable service. It is most natural to suppose that the last pahl. transcriber (or editor (so to say)), *owing to some curious accident,* here failed himself to see a 2d pers. (; notice however the next strophe where he distinctly (as attested by Ner.) recognises a 2d imper. in the same term.; see *-yehabûnêḏ* rendered by Ner. as a 2d with *dehi* (sg. for pl. as often)). But if the last pahl. trlr. through some accident himself failed to see a 2d imper. in this 𐬎𐬎𐬌𐬌, he nevertheless preserves a fragment of a predecessors rendering which was, (like his own in the next strophe) correct; the word *lekûm* under the circumstances can only have been occasioned by an ancient (or indeed by a then present) recognition of the 2d pers. pl., and Ner.'s services are very great in rendering *yehabûnêḏ* by *dehi* as attesting to a full instance of the recognition of a 2d pl. imper. in the next strophe; notice that he carefully distinguishes the person of *sâtûnâḏŏ* there (see the texts) from that of *yehabûnêḏ*];

it is necessary to explain again emphatically that the term -- arises as usual from a mistranscription of an orig. avesta-pahl. letter) which at one period was so indefinite that it could represent either , , or (beside several other letters) here it equalled of course and had as always its inherent vowel or ; the word in properly or ; is wholly impossible in view of the facts; cp. new av. -, ind. *-dhvam.*

 (+), this, haec;

acc. s. m.		later av.	
nom. du. m.		„	„
nom. pl.		„	„
acc. pl. m.		„	„
acc. sg. f.		„	„
acc. pl. f.		„	„
nom. pl. f.		(see var.)	
acc. s. nt.		later av.	
acc. pl. nt.	;	„	„
acc. pl. nt.		„	„
acc. pl. nt. (?)	*	„	„

cp. ind. *imám*, etc., see first .

[+ , see , y. 31, 2, also , first sg. pres. med. of , , to go, or with + = 'to come'; ['I am coming', adeo, adibo; the pahl. trlr., first indicating the root, has lost the rendering of the simple form through one of those inevitable accidents which it would be mere incapacity not to expect in him; that he knew how to render a first pers. imper. med., or act. is shown among other places at y. 46, 1 where *âvŏ-nâmam* renders , and *sâtûnam* ; here at y. 31, 2, his rendering has dwindled to a *yâtûnd* which his original predecessors could not possibly have intended, (unless indeed they saw a dat. infin. in and rendered freely)].

, or (= , see below), nom. sg. fem., this, haec; cp. y. 19, 15; 70, 69, vend. 2, 21, see + , the frequent *-m* as in *ahám; máhyam*, etc. [Not exactly like ind. *îm* = *iyám;* the origin of this is similar to that of the syllable in , etc.; the is the old avesta-pahl. (with sign of lengthening), and this old-avesta pahl. was also originally the pahlavi sign for the later zend

= *y;* and as the entire avesta once stood in a so-called pahlavi character (that character should be recognised as the (quasi) original avesta-character; so all its short vowels were often, if not always, omitted in writing as they are still in pahl.; the 𐬀 = *a* is especially inherent in the avesta-pahl. consonants as it is in the pahl. of our present books, and in sanskrit; we have therefore in this case 𐬬𐬌 = 𐬬𐬀𐬀(𐬀), an original sign for 𐬀 having become easily absorbed and so lost, owing to the stringing together of so many 𐬀 's in orig. avesta-pahl. 𐬬𐬀𐬀, for what would be in the present zend 𐬬𐬀𐬀𐬀, or 𐬬𐬉𐬀𐬀 (so) was easily changeable* into 𐬬𐬀 and with the sign of lengthening, as indeed 𐬀𐬀𐬀 in other combinations sometimes became 𐬀𐬀 in the hands of careless transcribers. (The ultimate origin of ind. *ĩm* = *iyám* is not identical but analagous; *'yám* was obviously first spoken for *iyám*, but *ya* is continually resolved into *ia*, 'though the *a* inheres in *y*; it was therefore carelessly omitted from writing *iam*, *im* (so), and the *i* become *ĩ* for compensatton, so *ĩm*)].

𐬌𐬀, arise, sometimes transitively 'to arouse' (cp. the trans. and intrans. *ar* in RV., trans. at times (apparently) even in the med.;

stem 𐬌𐬀𐬵

2d sg. imper. act. 𐬌𐬀𐬵𐬍 (?); cp. 𐬌𐬀; [possibly the stem 𐬌𐬀𐬵𐬵 in 𐬌𐬀𐬵𐬵𐬍, 𐬌𐬀𐬵𐬵𐬍-, 𐬌𐬀𐬵𐬵𐬍𐬉𐬎𐬀, is to be referred here, (𐬌𐬀𐬵𐬵)- = 𐬌𐬀𐬵𐬵𐬵 by the usual absorption of one of three following signs 𐬀 or 𐬍); but cp. ind. *iyar-mi*, to *ar* etc.]; dat. inf. *𐬌𐬀𐬵𐬍𐬀𐬵𐬵𐬵𐬵𐬵𐬵, y. 43, 12, 14, exire (in connection with 𐬌𐬀𐬵𐬵- 𐬎𐬀𐬵𐬵𐬵-, or as infin. for imper. exi, or assurge); see ind. *îrayádhyâi* to *îr;* so first recognised by the pahl. trlr. as to root and form with the inf. noun in *-ishn;* etymologically related to 𐬌𐬀; cp. dialect. *ἔρετο Λα-έρτης* (?), etc.

𐬀𐬀, be able, possess, posse, possidere;

stem 𐬀𐬀;

3d sg. pres. med. 𐬀𐬀𐬎, y. 50, 1, possidet (with some it might 3d sg. perf. med. without redupl.).

1st sg. conj. med. 𐬀𐬀𐬀𐬀, y. 28, 4; possim; y. 43, 9; y. 50, 11, possim, possideam;

part. med. 𐬀𐬀𐬀𐬵

acc. sg. m. 𐬎𐬎𐬀𐬨𐬀𐬙𐬀𐬌 lat. av.

stem 𐬎𐬎𐬀𐬨𐬀𐬙𐬀 (?)

part. pr. med. 𐬎𐬎𐬀𐬨𐬀𐬙(𐬀)𐬌**

n. s. m. 𐬎𐬎𐬀𐬨𐬀𐬙(𐬀)𐬍, y. 46, 6, potens; cp. ind. *îç* thought to be a reduction from *aç* (which see) as *îr* from *ar*; goth. *áigan* (?), *îsâna* = **aigans* (Kluge) *aih;* angl. sax. *ágen;* engl. *own;* germ. *eigen* (?).

𐬎𐬎𐬀𐬨𐬀𐬙𐬀𐬭𐬎𐬎 (?), y. 43, 8, varying our attempts, let us ask, have we possible traces of the orig. avest.-pahl. alphabet; while 𐬎𐬎𐬀𐬨𐬀𐬙𐬀𐬎 in this same section has become regularly reduced, the old pahl. avesta letter 𐬎 = 𐬀𐬀 or 𐬭 (among other sounds) has possibly introduced confusion here, an orig. 𐬎 in an 𐬎𐬎𐬀𐬨𐬀𐬙𐬀𐬌 was(?) first glossed with 𐬀𐬀 to interpret a mistaken 𐬭 which had been falsely written thus 𐬎𐬀𐬀𐬭𐬎𐬎, 𐬎 being first supposed to equal 𐬭, and then later and more correctly 𐬀𐬀; but nothing is so common in the zend Mss. as the miswriting of 𐬎𐬎 for 𐬀𐬀; the word, like 𐬎𐬎𐬀𐬨𐬀𐬙𐬀𐬭𐬎𐬎 = 𐬎𐬎𐬀𐬀𐬎𐬎𐬀𐬨𐬀𐬙𐬀𐬎 and 𐬎𐬎𐬀𐬨𐬀𐬙𐬀𐬭𐬎𐬎 = 𐬎𐬎𐬀𐬨𐬀𐬙𐬀𐬀𐬎𐬎-, may well be, a nom. sg. masc. and 𐬎𐬀𐬀𐬎𐬎 from 𐬎𐬀𐬀°; and so I would restore (of course conjecturally). Otherwise it would seem a denom. form 'that I may dominate (the wicked); at the first sight we should say that the pahl. trlr's. *khvâstâr* showed a recognition of the adj. or nom. form, see above, *hômanam* being supplied; but *khvâstâr hômanam* is a very natural rendering for a denom. verbal form; I do not agree with his *khvâstâr*, (to ind. st. *icchá*), but it is of course reasonable enough, and is followed by Darmesteter as following Spiegel.

𐬎𐬀𐬀𐬎𐬎, having power, potens; n. s. m. 𐬎𐬀𐬀𐬎𐬎𐬍, y. 43, 14, potens; 𐬎𐬀𐬀𐬎𐬎𐬎𐬎𐬎𐬎. y. 47, 4, potens-quidem; 𐬎𐬀𐬀 + 𐬎𐬎; cp. for form ind. *îçvara*, *-vara* being the masc. to *-varî* (fem. to a *-van*), cp. also *çikvan*, *ṛkvan*; the pahl. trlr. led the way at y. 43, 14 in referring this word to its root. with *sûḍ*, (so freely), opposed to his rendering of 𐬎𐬎𐬀𐬨𐬀𐬙𐬀𐬭𐬎𐬎 (sic); but he apparently regarded the form as an accus. sg. nt., or pl. nt. as was most natural from the position of the word, and he may indeed be correct; cp. the ved. nts. in *-van;* cp. *párva* (sic) nt. acc. pl. (?) of *párvan*, and those in *-va*, *pakvám* nt.; *ûrdhvám* nt.; *anarvám*, nt., etc.; [as to a possible recognition of 𐬎𐬎 = 'to possess.' etc. as an opinion of early parsi scholars, see the striking alternative

trl. in the gl. at y. 47, 4 *aîgh, shalîtâ aîtŏ*; parsi-pers. *patûkhsâ* (sic), the first report of the trlr. in his text, however, being *khvâstâr aîtŏ* (to *icchâ*), but notice also that Ner. strangely *omits* this alternative].

𐬵, to desire, expetere;

stem 𐬵𐬐𐬐𐬐

1st s. indic. (or conj.) (𐬵𐬐𐬐𐬐 (so reading (?), y. 33, 6; 49, 3))

3d s. (so in Yt.24) 𐬵𐬐𐬐𐬐𐬀𐬰𐬀 **(?)

3d s. 𐬵𐬐𐬐𐬐𐬀𐬎𐬀 lat. av.

3d pl. 𐬵𐬐𐬐𐬐𐬀𐬎𐬀𐬌𐬎 „ „

1st med. conj. 𐬵𐬐𐬐𐬐 (so better) at y. 33, 6; 49, 3; thus the pahl. trlr. first indicated at y. 33, 6 with intelligent freedom by *am...kâmakŏ*, unusual care being taken to show the first person (and yet some might actually still cite this place as an 'error' of the trlr., 'a noun' (with *am*) 'explaining a verb'); so exactly again at y. 49, 3 where the *only* indication of a first personal is again carefully given by '*am* . . .' with the noun; did the trlr. 'mistake'(!) 𐬵𐬐𐬐𐬐 for a substantive? Ner. however fails to fellow K⁵, etc. at y. 49, 3, and so misses entirely the verbal form, having only *abhilâshaḥ*; at y. 33, 6 his pahl. Ms. may have been to blame for his failure (he reports no first person) for, while DJ., (J.²) has *zak am* and D. (Pt.⁴) also the same, K.⁵ (according to Spiegel) omits *am* at y. 33, 6, producing it however at y. 49, 3; cp. ind. *îh, ĭhate, ĭhati, anehás;* (consider also ind. *îḍ, iṭṭe, ĭdate*, and the verbal form of *iḍâ; αἴδέομαι* (?); goth. *aistan;* old hg. germ. *êra*, germ. *ehre* (but Kluge to *iš*, with G.).

𐬵𐬀𐬱𐬌, f. wealth, opes;

acc. s. 𐬵𐬀𐬱𐬌𐬉 (read –𐬀𐬱𐬌), y. 32, 9; 34, 5; 46, 1.

g. s. 𐬵𐬀𐬱𐬌𐬎𐬀, y. 46, 18; 51, 2; 51, 18.

acc. pl. 𐬵𐬀𐬱𐬌𐬉 (read –𐬀𐬱𐬌); ind. *ishṭí* is traced by some to *ish* (?); but the pahl. trlr. led the way (as usual in similar cases) in distinguishing this word from 𐬵𐬱 = 'to wish', etc.; he renders *îshtŏ* and explains by *khvâstak*, Ner. *lakshmîṁ;* pers. *khezânah*, y. 46, 18; so at y. 51, 2, *îsht* is rescued by the parsi-pers. trlr. with *khezânah* from the injurious effects of Ner.'s blunder; he had rendered at that place as from 𐬵𐬱 (= 'to wish') *vâñchitaṁ* and not as at y. 46, 18; so also in his treatment of 𐬵𐬀𐬱𐬌𐬉 (read °𐬵𐬱) at y. 34, 5; see *îsht* emphatically explained as *khvâstak*

pavan khvêshîh î lekûm; Ner. *lakshmî*, pers. *khezânah* (there was however no particular merit in his reporting the non-oblique case in the gramm. form; see however his most critical distinction as to 𐬵𐬀𐬯𐬀𐬙𐬀𐬌, referred correctly to 𐬵𐬀𐬯 = 'to wish' at y. 48, 8, so at y. 53, 1; but at y. 44, 10 he refers the word to 𐬵𐬀𐬯, even erroneously; pers. *khezânah;* so of 𐬴𐬌𐬙𐬀𐬌 correctly at y. 32, 9; *îshtî* = *khvâstâk*, etc.; so at y. 46, 2, see *îsht* made certain to 𐬵𐬀𐬯 by the pers. *khezânah*, Ner. also rendering *-lakshmîm* (*prasâdaṁ*), while at y. 51, 18 he reports the ancient opinions in the contrary sense *bavîhûnêḍ;* Ner. *yâcayati;* pers. *khvâhad;* so 𐬨𐬙𐬀𐬌 (= °𐬵𐬙) at y. 46, 16. [No such ind. forms, seem traced to *îç*, but it is far better to accept the good suggestion of the pahl. trlr. pointing to *îç*, and so improving our etymology].

𐬵𐬙𐬀 f. (so reading, cp. 𐬵𐬙𐬀𐬌) wish, desire, prayer; optatio, prex,

n. s. 𐬵𐬀𐬙𐬀𐬌 (read –𐬵𐬙), y. 48, 8; 53, 1, prayer,

acc. s. 𐬴𐬌𐬙𐬀𐬌 (read –𐬙𐬀)

inst. s. 𐬌𐬙𐬀

n. pl. 𐬵𐬌𐬙𐬀 (so reading; see 𐬵𐬙𐬀𐬌), y. 44, 10, optationes root 1st 𐬵𐬯 (which see); cp. ind. *ishṭí* to *ish*, *icchâti.*

[𐬵𐬙𐬀 f.? possibly at times (?) = sacrifice, sacrificium; to 𐬵𐬯; cp. *ishṭi* to *yaj* (such a form however would tempt us to suspect an archaic pahl.-zend 𐬌 = *y* with its inherent vowel *yashti* = later *z*. 𐬵𐬙𐬀𐬯𐬀𐬵𐬯 (𐬵𐬙𐬀(𐬌)𐬯𐬀𐬵𐬯 to 𐬵𐬯)].

𐬵𐬯, to wish, 2, to come seeking, venire, (or accept a separate root (?) 𐬵𐬯 = 'to come')

stem 𐬵𐬵𐬌

(= ind. *icchá*).

3d s. act. lat. av. 𐬌𐬵𐬵𐬙

3d pl. act. „ „ 𐬌𐬵𐬵𐬎𐬙

impf. augmentless or improp. conj.

3d s. act. 𐬵𐬵𐬌

3d pl. act. lat. av. 𐬵𐬵𐬎

3d pl. imper. act. „ 𐬵𐬵𐬎𐬨𐬀

2d s. opt. act. „ 𐬵𐬵𐬌𐬚

3d pl. opt. act. „ 𐬵𐬵𐬌𐬚𐬎𐬨𐬀

(= °𐬵𐬵 + 𐬨𐬀)

3d sg. med. lat. av. 𐬵𐬵𐬯

(or possibly to 𐬵𐬵 = 'possess' (cp. ved. *duhe*, etc. 3d sg.)

3d du. pres. med. impf. (augmentless) lat. av. 𐬵𐬵𐬌𐬚𐬀

1st conj. med. l. av. 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀

3d s. opt. med. „ „ 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌

part. pres. „ „ 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙

n. s. m. „ „ 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬵

part. pres. med. n. s. m. (?) 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬵

n. s. f. lat. av. 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀

acc. s. m. „ „ 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬵𐬵

stem 𐬞𐬀𐬎𐬎𐬀𐬌

3d sg. indic. l. av. 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆

3d sg. indic. „ 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆-𐬙𐬀𐬎𐬎𐬀𐬌

2nd pl. indic. „ 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌,

y. 45, 1, ye come seeking, venitis;

3d pl. indic. lat. av. 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀

3d pl. indic. „ „ 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌,

y. 46, 9 (or to *ish* = to impel); impf. without augment (or improp. conj.) 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀

3d pl. conj. act. l. av. 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌,

y. 45, 7;

3d s. conj. act. (2d term.) 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌-𐬙𐬀𐬎𐬎𐬀𐬌,

y. 44, 2.

lat. av. 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌-𐬙𐬀𐬎𐬎𐬀𐬌

2d pl. imper. „ „ 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌-𐬙𐬀𐬎𐬎𐬀𐬌

3d pl. conj. med. 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌-𐬙𐬀𐬎𐬎𐬀𐬌

3d s. opt. med. (y. 24?) 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌

part. pres. 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬵

(y. 24(?)** 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬵𐬵)

voc. pl. m. 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌,

y. 30, 1, cum-desiderio-venientes

acc. pl. m. 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀

y. 47, 6;

stem 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌 (inchoat.)

1st s. conj. 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌,

y. 31, 4 desiderem [-rabo]

3d s. opt. 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌,

y. 50, 2 quaerat

part. pres. 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬵

n. s. m. 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬵𐬵 = 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌

y. 51, 19, desiderans

stem 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌

1st s. conj. act. 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌,

y. 48, 8, quaeram

𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌,

y. 46, 6, supplicem [-cabo]

lat. av. 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌,

(or to 2d 𐬞𐬀𐬎𐬎𐬀𐬌, declaremus)

lat. av. 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀

part. pres. 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬵

n. s. m. lat. av. 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌,

y. 50, 9, petens precator;

𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌𐬌𐬆𐬙𐬀𐬎𐬎𐬀𐬌-𐬙𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌

(°𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌 = °𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬎𐬀𐬌𐬌 (?) 𐬌 is old av. pahl 𐬌 = *y* with inherent

a = *ya*); or else ꞃ for ꞅ,

part. pass. lat. av.

n. s. m. „ „

„ „

acc. s. nt. „ „ (?)

n. pl. f. „ „

gen. pl. m. l. av.

nom. pl. nt. (?) (?)

y. 46, 16 (better loc. to); cp. ind. *ish*, *iccháti*; (ἵμερος Iliad.); lith. *j-ëczkóti* (so), ohg. *eiscōn* (containing the suff. -*sko* = ind. -*cha* =).

, to send, cast, impel;

stem

3 s. act. lat. av.

(+)

3d pl. conj. lat. av.

(+)

stem (?)

3d pl. pres. ind. (?)

y. 46, 9 (or to first which see)

part. pres. med. l. av.

(= +);

cp. ind. *ish*, *ishyati*; *ishirás*, ἰερό-ς from *ἴσρος), ἰός = *ishu-s*.

, wishing for, exoptans: g. pl. m. , y. 32, 12 (so reading for °), exoptantium· the pahl. trlr.'s free *bavîhûnd* (pers. *az*) approximately restored to the literal form by Ner.'s *icchatâm*, cp. ind. *gavishás . . . savitũ: ûrdhvám bhânúm savitã devó açred drapsám dávidhvad gavishó ná sátvâ* ... RV. IV, 13, 2; *sátvâ bharishó gavishó duvanyasác chravasyãd* (*ishá**1 *ushásas turaṇyasát satyó dravó dravarâḥ pataṁyaró dadhikrâvé' shaṁ**1 *ûrjaṁ svàr janat*) RV, IV. 40, 2. *1 this *ish* not related.

, y. 45, 1, 2d pl. pres. indic. of from the stem (which see), ye come (seeking). venitis; the pahl. *bavîhûnêḍ* should be read as a 2d pl. in spite of the gl.; [see the 2d pl. , y. 50, 5, apparently beyond a doubt rendered as a second, or reporting a more original rendering to that effect, see , y. 48, 9 rendered by *tânŏ . . . pâḍ*° which *tânŏ* has no other explanation whatsoever; see also , y. 46, 15 rendered by *aftânŏ* . . . . I should say that we were forced to give our first preference to a 2d pl. in *hû-ravâkh-manînêḍ* at y. 50, 5 for , 'though both Ner. and the parsi-pers. trlr. miss the

point (at least an altern. is absolutely necessary to critical treatment); as to 𐬘𐬀𐬯𐬀𐬙𐬁, y. 50, 7, I think the gl. *min lekûm* is a small fragment of lost matter earlier recognising the 2d pl., the latest pahl. texts only representing débris for 𐬯𐬀𐬱𐬀𐬚𐬁, y. 30, 11 only the root is indicated; at y. 48, 9 𐬬𐬀𐬊𐬗𐬁𐬙𐬁 seems distinctly referred to the second pl. by the glossist with *tânŏ*; so also most emphatically in y. 46, 15 𐬬𐬍𐬗𐬀𐬌𐬌𐬀𐬚𐬁; but it is also possible that these glosses were supplied from a recognition of the *necessity* (for a 2d pl.) to the syntax, while the term. 𐬚𐬁 itself was mistaken (?) for a nom. suff. (!), so that we can deny the claims of the pahl. trlr, to a recognition of anything more than the *necessity* for a 2d pl. (or he gives the echo of earlier opinion); so also even if we freely grant this kind of recognition of 2d pls. in y. 48, 7 (*barâ yehabûnêḍ* and *nasînêḍ*) we may still be able to deny (?) that the pahl. trlr. saw a 2d pl. med. in ([illegible] =) [illegible]; but he seems seldom, or never, to fail to report is a gl. the need of a 2d pl. where one is present in the orig.; and this after all is reproduction].

𐬌𐬱𐬀𐬯𐬁, y. 31, 4, 1st sg. conj. act. of 𐬌𐬱𐬀𐬯𐬀 a singular inchoative stem of 𐬌𐬱, to wish, (which see), desiderem[-rabo] ‘I will seek’; the pahl. trlr. first recognised this not so obviously evident root and form with *bavîhûnam*; Ner. *abhîpsâmaḥ* (freely 1st pl.); pers. *khvâham;* see on 𐬌𐬱𐬌𐬌𐬁 ([illegible]) where the pahl. trlr. so elaborately distinguishes between the same forms as they arise from 𐬌𐬱 and from 𐬀𐬯; the syll. 𐬯𐬀– = ind. *ccha* = orig. *sko*, in ohg., *eiscōn*, etc. (see above), but its addition to 𐬌𐬱 here may be a case of primeval usage; (in 𐬌𐬯𐬀– = ind. *iccha* the root would be reduced, or absorbed, orig. 𐬌, *i*, only remaining).

𐬌𐬱𐬀𐬯𐬋𐬌𐬙 (so J.* with others), y. 50, 2, 3d sg. opt. act. inchoat. stem 𐬌𐬱𐬀𐬯𐬀 of 𐬌𐬱 ‘to wish’ (which see) ‘might he desire’, ‘seek for’; the pahl. trlr. once again shows error as to a most simple form often rendered by him correctly elsewhere; he reports an opinion that a 1st pers. is present here; possibly reading 𐬌𐬱 + 𐬯𐬀– ‘how shall I verily seek after the cow’; Ner. also translates him *samîhe*, so reporting a similar pahl. text.

𐬞𐬀𐬯𐬯𐬌- (-𐬌𐬎𐬎𐬌𐬎), y. 44, 2, 3d sg. conj. from the stem 𐬌𐬯𐬯𐬌 of 𐬯𐬌 = 'to wish' (which see), cupiverit; so the pahl. trlr. with a 3d sg. *bavîhûnêḍ*, etc.

𐬌𐬎𐬞𐬀𐬯𐬯𐬌, y. 45, 7, 3d pl. conj. act. from the stem 𐬌𐬯𐬯𐬌 of 𐬯𐬌 (which see), desiderent (petant), the pahl. trlr. reproducing the root, but failing to reproduce the full termination, renders as a 1st pers.; this error was in all probability owing to the term. 𐬌𐬎𐬞- being (as often in other cases) separated in some Ms. from the form 𐬀𐬯𐬯𐬌 (so); for he reproduces the third pl. correctly elsewhere many scores of times; see even the next line; it it obvious that some accidental reason at least existed for his rendering in the first person; the parsi-pers. reports the same erroneous text, as does also Ner. ('look' = 'seek*').

𐬌𐬎𐬞𐬌𐬯𐬯𐬌, y, 46, 9, 3d pl. pres. indic. of 1st 𐬯𐬌 (or 2d 𐬯𐬌) which see; petunt, or incitant; notice that the pahl. trlr. again stumbles at this simple form which he renders elsewhere and in similar occurrences correctly at every turn. Here one of the causes of his blunder must have been the following word suggesting a form in the first person. Or it is very possible that our present texts of the early translators have become corrupt; so that we should explain *bavîhûnam* as *bavîhûn-am*, this being the débris of a *bavîhûnend am* (*-end* is expressed by 𐬉, signs easily lost). Ner. and the pers. follow his mistake as to form, but report the root as from the first 𐬯𐬌 in which they may well be right.

-𐬌𐬎(𐬌)𐬀𐬯𐬯𐬌, part. pres. of 𐬯𐬌, to come seeking, closely related however to 𐬯𐬌 'to seek' (which see); nom., voc. pl. m. 𐬵𐬌𐬎𐬞𐬌𐬌𐬯𐬯𐬌, y. 30, 1, venientes; acc. pl. m. 𐬵𐬌𐬎𐬞𐬌𐬌𐬯𐬯𐬌, y. 47, 6, cum-desiderio-venientes, coming to seek; the pahl. trlr. first recognised this general sense at y. 30, 1, being intelligently free as to form, while at y. 47, 6 he varies his concept; notice his admirable rendering of the pres. part. by the 3d pl. indic. (with *amat*) *nikîrênd*; Ner. not being in any degree disturbed by this feature, reproduces the more literal pres. part. with *paçyataḥ* ('look' = 'seek*' (?)).

[𐬯𐬯𐬌 (+ 𐬀) an interesting conjecture at y. 28, 4 (suggested by pupils of Roth). I rendered by optare, 'I learn* (or 'teach') to wish for asha', the form in the texts

being 𐬌𐬌𐬌𐬎 which however in the texts (on the whole) I prefer as a loc. of the noun; see the places in the Gâthas.]

𐬌𐬌𐬎, f. prayer for forgiveness (with confession of moral indebtedness (so)); prex confessionis;
acc. s. 𐬌𐬌𐬎, y. 34, 15; precem confessionis;
n. pl. 𐬌𐬌𐬎 lat. av.
acc. pl. 𐬌𐬌𐬎, 31, 14, debita, debts, prayers expressing acknowledgment of debt, obligation, or guilt; at y. 31, 14 pahl. *âvâm;* Ner. *ṛṇaṁ,* and; pers. *ḳarẓ*; at y. 34, 15; pahl. *âvâm*; pers. *âvâm*; Ner. *ṛṇaṁ.* The pahl. trlr. was our sole source of correct exegesis in this unusual and difficult definition here; in ignorance of his suggestion we should have been still following the original etymological *[1] meaning which remained undisturbed in the indian; cp. *ishudhyâ* (*ishu* + *dhî* to *dhâ*) 'to set the arrow'; the usual comparison with *lóç* still holds; old. pers. *içu* has been suggested.

[The gâthic sense has (as so often in the same way analogously in the extended indian literature) produced almost an inversion in the ultimate meaning. May not an addition of ideas account for other curious usages, as for instance 𐬌𐬌𐬎𐬀𐬌𐬌, y. 30, 3 'they two caused to be heard' (so possibly cp. the pahl. *srûḏan*, 'to declare') instead of 'they two heard'(?); cp. the contrary case of 𐬌𐬌𐬀𐬌𐬌 (an exact inversion) 'to roar' in indian, 'to hear' in iranian, i. e. 'to have a sound in the ear'].

[𐬌𐬌𐬎, m. arrow (does not occur in the gâthas);

n. s.	𐬌𐬌𐬎	lat. av.
n. pl.	𐬌𐬌𐬎	„ „
„ „	𐬌𐬌𐬎	„ „
„ „	𐬌𐬌𐬎	„ „
acc. pl.	𐬌𐬌𐬎	„ „
gen. pl.	𐬌𐬌𐬎;	„ „

cp. ind. *ishu;* old pers. *içu* (? so)].

𐬌𐬌𐬎 (or 𐬌𐬌𐬎(?)), to pray for forgiveness, owning one's self to be a debtor or guilty;
stem 𐬌𐬌𐬎,
1st pl. pres. or conj. 𐬌𐬌𐬎; the pahl. trlr. continues to attest to the new sense at y. 13, 6; 36, 4; 38, 4; cp. ind. *ishudhyati, -yasi;* still in the old etymological sense *ishudhyâvas.*

𐬌𐬌𐬎 (better 𐬌𐬌𐬎), to be desired, optandus; part. fut. pass.

[1] this is one more case to show how foolishly ignorant the remark is that the pahl. trlr. always etymologises.

to 𐬵𐬎), to wish (which see; some forms possibly to 2d 𐬵𐬎);

n. s. m. 𐬵𐬎𐬰𐬌𐬌𐬎 lat. av.

acc. s. m. 𐬵𐬎𐬎𐬌 (= 𐬵𐬎𐬰𐬌𐬌𐬎; 𐬎 is old pahl-avesta 𐬌 = *y* with inherent *a*; as so often. (𐬵𐬎𐬎𐬌 is here a totally false decipherment of the zend-pahl. alphabet); acc. pl. m. 𐬵𐬎𐬌𐬌𐬰𐬀𐬵𐬎 (better 𐬵𐬎𐬀𐬰𐬌𐬌𐬎), y. 32, 16, optandas (or to 2d 𐬵𐬎 emittendas); acc. s. f. 𐬵𐬎𐬌𐬌𐬰𐬀𐬵𐬎 for °𐬰𐬌𐬌𐬎; the pahl. trlr. while reporting the somewhat obvious root seems to fail in rendering the fut. pass. form.

-𐬌𐬎𐬵𐬎𐬌𐬌𐬰𐬀𐬵𐬎 (for °𐬰𐬌𐬌𐬎) part. pres. of —𐬰𐬌𐬌𐬎, 1st 𐬵𐬎;

n. s. m. 𐬵𐬎𐬰𐬌𐬌𐬀𐬵𐬎 (written °𐬌𐬌(𐬌)𐬵𐬎), y. 50. 9, seeking, petens; the pahl. trl., with admirable freedom *pavan khvahîshn;* Ner. also most intelligently with a free form in the first sg. *yat abhilâshayâmi* which could not be improved upon as a free rendering.

𐬵𐬎𐬌𐬌𐬰𐬌𐬌 (so, for 𐬰𐬌𐬌𐬎), y. 48, 8, 1st sg. conj. act of 𐬵𐬎 to wish (which see), quaeram, may I seek; the pahl. trlr. reporting the root, is free with a nominal form; his oversight in not adding the *am* as usual (which would have made his rendering complete), is at once supplemented by Ner. who expresses the 1st pers. in *samîhe*; see pers.

𐬵𐬎𐬌𐬌𐬰𐬀𐬵𐬎 (so for °𐬰𐬌𐬌𐬎), y. 32, 16; acc. pl. m. of 𐬰𐬌𐬌𐬌 fut. pass. part. of 2d or 1st (?) 𐬵𐬎 (which see), to be sent forth, emittendas, or possibly(?) 'to be desired', optandas; the pahl. trlr. preferred the latter, so indicating with *khvâstar; îpsayitâ;* pers. *khvâstar;* erroneous as to form.

𐬵𐬎𐬌𐬌𐬰𐬀𐬵𐬎𐬌 (so for °𐬰𐬌𐬌𐬎), y. 50, 9, see -𐬌𐬎𐬵𐬎𐬰𐬌𐬌𐬎.

𐬵𐬎𐬌𐬌𐬰𐬀𐬵𐬎 (°𐬰𐬌𐬌𐬎), y. 51, 17, acc. s. fem. of 𐬰𐬌𐬌𐬎(which see) desiderabilem, optandam; so the pahl. admirably recognising (as I think) the form again with *pavan khvahîshnŏ. Khvahîshnŏ* (or *khvâhishnŏ*) is itself a fut. pass. part. (forms in *-ishn* being also used as infinitives); see *khvahîshnîh* = 𐬵𐬎𐬌𐬌𐬰𐬀𐬵𐬎 (°𐬰𐬌𐬌𐬎) at y. 53, 1 (Sp.)).

𐬌

𐬌, acc. du. nt.; n., acc. pl. nt. of 𐬀 (which see); the pahl. trlr. first recognised a dual form; cp. y. 34, 2, *zak î kolâ* II (*dô*); so Ner *tad dvitayaṁ*; pers. *har dû*; in y. 29, 7 correctly but with an oblique case freely, or erroneously (*pavan* however at times means simply 'as'); so Ner. understood rendering simply *dvitayaṁ*; in y. 31, 22, where no dual exists, none is reported, a simple *ash* = (pers. *u*), being used; Ner. erring with an oblique case, *tena d.*; so in y. 49, 6, no dual exists, and none is reported, *denman*, Ner. *îdṛçaṁ*; but a dual is, I think, erroneously reported at y. 44, 2; so Ner. *tasmin dvitaye*; so also at y. 53, 5, *zak î kolâ* II (*do*) (erroneous (?) text); so Ner. *ubhayor*; while at y. 53, 6, a dual is well possible 'the two things', 'the two sides of the question', goodness or wickedness; *zâk î kolâ* II (*dô*); Ner. *dvayam.*

𐬌𐬀, y. 28, 8; 43, 10; 44, 19, 20; 45, 8; 46, 2; acc. sg. nt. of 𐬀 (which see, it, id, verily, vere; 𐬌𐬀 in the later av.), sometimes, but by no means always, as a particle of emphasis; where the usage is strictly pronominal it shows a priority in this respect to the ind. where its use as a particle has alone (?) survived; the pahl. trlr. first recognised the use as a particle at y. 28, 8 with *adînŏ;* Ner. *tatas* (*tato*); pers. *agar* = a pahl. *agîn* (sic (traditional translit.)); elsewhere *zak î valman, valman, denman;* Ner. *idaṁ, etat*(*d*); pers. *û, în*, etc.

𐬉𐬌, acc. s. m. of 𐬀 him, eum; so first recognised by the pahl. trlr., y. 30, 9; 44, 19; 45, 4; 45, 11; 46, 5; 51, 12, (*c*) with *denman*, y. 44, 11 with *valman, zak;* Ner. with *iyaṁ, enâm, idam*, etc.; pers. with *în;* at y. 46, 8, pahl. *denman*, Ner., with a fem. *enâm* (so corr., if to 𐬉𐬌𐬀𐬨𐬀𐬙 (?)); 𐬉𐬌 acc. s. f. of 𐬀, y. 45, 3 (*d*); so first correctly recognised as a fem. by Ner. with *iyam* (but incorrect as to case); y. 45, 1, acc. s. f., pahl. *denman;* Ner. *idam* (so), pers. *în;* (cp. ind. *îm* surviving as an indeclinable in the RV.); the vigorous use of the word in the gâthas shows priority in this particular). [𐬉𐬌 when = 𐬉𐬌𐬀𐬀 shows 𐬌 as the av.-pahl. 𐬀 with sign of lengthening, the first short 𐬀 being absorbed; old av.-pahl. 𐬀 = *y* = 𐬀𐬀; the word 𐬉𐬌 is not *îm* here, but *iyem*, or *iyam*].

, to stir, drive, rout, possibly 'advance to attack', aggredi, fundire;

stem

3d s. imper. , y. 53, 8,

1st s. pres. med. ; (— +);

stem ? (but cp. ,);

3d s. pres. that is °; a mark has disappeared from in °; 2d s. imper. (that is (?), = old avest-pahl. = *y* (with inherent = *ya*). Or this may be to the stems , or , see above; the infin. , may possibly be referable to this root; part. pres. ; acc. s. m. (that is ° (or to ,); so also the inf. may be referable here; cp. ind. *îr, ĭrate, ĭrte;* caus. *îrayâmi;* for etym. see the related , (cp. st. *iyarti* to *ar*).

, y. 53, 8, let him attack, or stir (by assault), 'let him rout, aggreditor, fundito; the pahl. trl. is often of most value (in a critical sense) when least accurate as a general translation; and here as elsewhere, although in a state of débris, it probably preserves the root in the *yâmtûnd* apparently added to line *c;* but his *aûftênd* (aside from its foolish and later gloss *min mozd* 'from the reward' (which the pers. trlr. wisely would not reproduce)) is excellent, for the general sense 'fall upon', 'attack', but does not reproduce a sg.; so Ner. with *patanti*, while the parsi-pers. has a sg. *uftad;* the pahl. trlr. however, while rendering the 2d sg. and pl. imper. often, generally, from some especial reason fails to see a 3d sg. imper. in the gâthas.

, y. 30, 6; 31, 18; 32, 13; 44, 14; 46, 12; 51, 14; 53, 8, 9; acc. pl. m. of (which see), those, eos; pahl. *valmanshân*, etc., Ner. with forms of *tat*(*d*), *etat*(*d*), etc.; pers. *ôshân* (so), etc.

, y. 46, 16, loc. sg. f. of °, (or acc. pl. nt. of °), 'in the possession of V. M.', (or 'the wished-for (realms) of V. M.'); the pahl. trlr., although more frequently reporting 'to possess' as the orig. of similar forms elsewhere, here preserves the opinion which favoured = 'to wish'; see on .

Here at y. 46, 16, departing from his more frequent usage, he refers this form to the 1st 𐬵𐬀𐬭 with *khvâstŏ;* Ner. *samâçlishṭaḥ;* pers. *khvâst*; so also 𐬵𐬀𐬭𐬀𐬙𐬀 (read 𐬵𐬀𐬭𐬀𐬙𐬀), y. 49, 12, also loc. s. f. of 𐬵𐬀𐬭𐬀𐬙𐬀, to 𐬵𐬀𐬭. [Here a delicate question is settled by the parsi-pers. trlr. The pahl. renders by *îsht* which might be regarded by some as a mere transliteration, as indeed are very many of the translations in one entire Ms. viz in D. (Pt. 4); and Ner. seems to suggest a most interesting idea; viz. that 𐬵𐬀𐬭𐬀𐬙𐬀 is here the part. pass. of 𐬵𐬀𐬭𐬀𐬙, see *ârâdhanâm;* as to which, if we cannot follow him just here in his suggestion, we may perhaps adopt elsewhere this view of 𐬵𐬀𐬭𐬀. Here he seems to have been misled by some false text (perhaps at 𐬵𐬀𐬭𐬀𐬙𐬀𐬌𐬵𐬀𐬭𐬀𐬙𐬀) which gave him an impression which would harmonise with *ârâdhayati* for *îsht*; notice also in passing his radical differences from the pahl. trlr. and judge of the capacity of those who suppose Ner. to be his 'echo'). But the parsi-pers. trlr. understood *îsht* distinctly as a form of 𐬵𐬀𐬭; see *khezânah*].

𐬵𐬀𐬭𐬀𐬙𐬀 (see 𐬵𐬀𐬭𐬀𐬙𐬀).

𐬵𐬀𐬭𐬀𐬙𐬀𐬌 (so, read 𐬵𐬀𐬭𐬀𐬙𐬀𐬌), so reading, y. 44, 10, irreg. as a nom. pl. f. (cp. the ved. nom. *bhûmîs* (Whit. n. pl. f.) = 'wishes', prayers, optationes, preces; subject to 𐬵𐬀𐬭. [Or read 𐬵𐬀𐬭𐬀𐬙𐬀𐬌 sg. for pl. (the total absence of all irregularities would be itself unusual and highly suspicious); 𐬵𐬀𐬭𐬀𐬙𐬀𐬌 of course might be acc.; 'I praying (𐬵𐬀𐬭 part. pres. n. s. m (?); so the pahl. as to form *khûrsand hômanam*) to Thee, the prayers of mine understanding (ask Thee this). But perhaps I should have followed the pahl. trl. which refers the word to 𐬵𐬀𐬭; see the parsi-pers. *khezânah;* Ner. *lakshmîm;* and referring 𐬵𐬀𐬭𐬀𐬙𐬀𐬌 𐬵𐬀𐬭𐬀𐬙𐬀𐬌𐬵𐬀𐬭𐬀𐬙𐬀𐬌𐬵𐬀𐬭𐬀𐬙𐬀𐬌 to 𐬵𐬀𐬭𐬀𐬙𐬀𐬌 I might have (possibly) rendered '(Thy religion) which causes my settlements to flourish through, or 'in', hallowed sanctity (𐬵𐬀𐬭𐬀𐬙) which goes on hand in hand with it; may it render *all* deeds-and-rites correct through the hymns of Âramaiti, my wisdom; I ask Thee thus, praying for Thy possessions'].

[𐬵𐬀𐬭𐬀𐬙𐬀 (so alternatively only) wishing, praying; beseeching; n. s. m. 𐬵𐬀𐬭𐬀𐬙𐬀 (l. 𐬵𐬀𐬭𐬀𐬙), y. 50, 4, precator; *-isha* in ind. is only final; cp. *gavishás*, etc.; but cp.

visha from 2nd *vish*, also *vishá* from 1st *vish*].

𐬵𐬌𐬱𐬎 (read 𐬵𐬌𐬱𐬀), y. 50, 4, the suppliant; n. s. m. of -𐬨𐬌𐬱𐬌𐬱𐬀 (?) pres. part. of 1st 𐬌𐬱; stem 𐬌𐬱𐬀; so =*𐬌𐬱𐬌𐬱𐬀 =*𐬨𐬌𐬱𐬌𐬱𐬀; otherwise n. s. m. of 𐬌𐬱𐬀 (which see) 'the one seeking', cp. *gavishás*, etc., but Justi preferred a gen. to 𐬌𐬱𐬎; so probably at y. 38, 5 (Sp.); the pahl. trlr. should not be expected to give more than intermittent light in such a close question as to form; he however has *valman î khvâstar* (gl. *bavîhûnêḍŏ*); Ner. however with admirable freedom properly represents the first person as the person really meant, with *samîhe*; pers. *khvâstar*. [Not to omit even a far-fetched suggestion, have we an *s*, or *sa*, aorist part. of *yaj* before us (𐬎 = 𐬯=*y* as so often, with inherent 𐬀, 𐬵𐬌𐬱𐬯𐬀 (?), 'by which the sacrificer stands upon the pathway'; cp. *yákshat*, etc.; consider also *yakshá* to a *yaksh*.]

𐬌𐬱𐬎, f. devotion, earnest effort, adoratio-strenua-in-cultu;

n. s. 𐬌𐬱𐬯𐬌𐬱𐬎, y. 49, 10, devotio-strenua-in-cultu;

inst. s. 𐬉𐬎𐬯𐬌𐬱𐬎, y. 51, 1, strenuo-studio;

gen. s. 𐬌𐬱𐬌𐬱𐬌𐬱𐬎, y. 50, 8, adorationis, vel strenuitatis abundantiam obtinentis; but see the pahl. *afzûn* and *afzûnîk;* Ner. at y. 49, 10 *vṛddheḥ;* at y. 50, 8, *mahattaro' ham* (with full freedom); at y. 51, 1 *vṛddhim;* cp. ind. *îḍ*, to beseech (?), or cp. *îh* in *an-ehás;* see also the next following word with which this may be identical.

𐬌𐬱𐬎, abundance, abundantia;

n. s. f. 𐬌𐬱𐬯𐬌𐬱𐬎, y. 49, 5; pahl. *shîrînîh*, so parsi-pers. *shîrînî*;* Ner. *uttamatvaṁ;* at vd. 9, 190 (Sp.), *shîrînîh;* y. 38, 4 (Sp.), (*pavan*) *afzûnîk;* y. 40, 8 (Sp.), *afzûn* (D.); y. 41, 6 (Sp.), *afzûn*** and *afzûnîk;* y. 67, 56 (Sp.), *pavan afzûnîk***; y. 69, 13 (Sp.), *afzûnîk***; cp. ind. *îḍâ*, (n. pl.), etc.; see also the preceding word with which this 𐬌𐬱𐬎 may (?) be identical.

𐬨𐬀𐬎𐬎, nt. word, sacred hymn, command, verbum sacrum, hymnus, mandatum;

n. s. 𐬎𐬨𐬀𐬎𐬎 lat. av.

inst. s. 𐬌𐬨𐬀𐬎𐬎, y. 32, 9, dicto;

gen. s. lat. av.

gen. s. y. 33, 14; dicti, vel hymni; so y. 45, 8.

nom., or acc. pl. y. 43, 5; verba hymni; y. 44. 8; 45, 2; 53, 1.

inst. pl. y. 28, 6; 43, 11; 44, 10; 46, 14; 47, 2; 51, 3, 21; 53, 2; verbis hymnis;

abl. pl. lat. av.

gen. pl. „ „

superl. (adj.) „ „

n. s. nt. „ „ ; pahl. *sakhûn; milayâ;* Ner. with forms of *vachas*, etc.; pers. *sakhun;* cp. ind. *ukthá;* but is difficult if genuine (?) and original (?) on account of the sonant ; I am tempted to suspect a comp., + (originally +), cp. for etym. ; for form ; *vayvaná;* etc. or read .

; see .

, enlightener (?), giving light to (?), illustrans (?); otherwise increaser,(possibly'increase'),auctor, increasing (the light) of days;

n. s. m. , y. 50, 10, illustrans, vel auctor;

dat. s. m. , lat. av.

n. pl. , y. 46, 3, illustrantes, vel augentes, auctores; the pahl. trlr. at y. 50, 10 renders *hôsh* pointing to *vas, ush, uccha;* Ner. *caitanyam* with meaning 'carried over', but still to *vas* as the root. But may not the meaning in these connections be 'enlighteners' from the idea of the 'increase' of light?. Unless we can understand an to equal = 'to shine', I should think that we should be obliged to fall back on the etymology of the pahl. trlr. at y. 46, 3 which is *vakhshînîḍar;* Ner. has however *vikâçayitro* there, which *seems* to point to the idea of 'causing to shine' with both root and form correct. [And this brings me to one more of those discussions which are so indispensable (if we are ever to begin to study the gâthas seriously). We should at first sight and perhaps ultimately seize upon this *vikâçayati* of Ner.'s, as one more case to prove the valuable intimations which may lurk in Ner., as well as in his original, (some differing Ms. of the pahl. and its trls. the parsi-pers. versions of his day). But an objection arises to the effect that Ner. repeats a form of *kâç* where the orig. form of means beyond any doubt, 'increase',

and not 'lighten'; cp. y. 31, 6, *vakhshaṭ* , pahl. *vakhshêḏ;* Ner. *vikâçayati;* y. 31, 7, ; pahl. *vakhshînêḏ;* Ner. *vikâçayat;* y. 34, 11, ; pahl. *vakhshêḏ;* Ner. *vikâçayati;* see also y. 10, 6. To which the answer may be made that his usage is not at all uniform in this particular, for he by no means always renders forms of = 'to increase' by forms of *kâç* as cited above; see y. 33, 10 rendered by *vardaya;* y. 44, 3, where * is rendered by *vakhshêḏ,* and this by *unmîlati;* y. 48, 6, where is rendered by the pahl. *vakhshînâḏ*, and this by *vṛddhir bhûyât.* Here are half of the occurrences *circa* not rendered by forms of *kâç.* To this we might perhaps add further that the use of *kâç* is correct here in rendering , but that it was erroneously imitated in those places where , or most certainly cannot mean 'enlighten'. But all things considered I am suspicious of this so highly intelligent translation by Ner. of by *vikâçayitraḥ* as 'enlighteners'. I fear that Ner. really meant no more at y. 46, 3 than at y. 31, 6, 7; 34, 11; y. 10, 6, etc.; he may well have meant by his *kâç* to describe *the effect of the 'increasing'*, the ideas of 'light' and 'abundance' being assimilated.]

(so) , y. 44, 3; 3d s. ind. act. of the stem om (which see), increases, crescit; so the pahl. trlr. first recognised with *vakhshêḏ;* Ner. *unmîlati;* pers. *afzâyad.*

(so) , y. 33, 10; 2d s. imper. act. of , , increase thou, fac-ut-crescat; so the pahl. trlr. first recognised as to root and form with *vakhshînâî;* Ner. *vardhaya;* pers. *ziyâdah-kûnî.*

(so) , y. 31, 7; 2d s. improp. conj. of stem of (which see); the pahl. trlr. may well have seen a second pers. here (pl. for sg.); but it is safer to say that the last pahl. trlr. was uncertain as to the form, his *vakhshînêḏ* may be either second pl. or 3d sg. Ner. however renders the pahl. as a 3d sg. with his curious *vikâçayat,* as to which see on ; pers. *afzânad.* But that the pahl. trlr. was able to render a 2d sg. imperf. (or improp. conj. in other places) quite as well as a 2d sg. imper. is (as is usual in similar occurrences) obvious from

such places as y. 28, 7· = *afam yehabûnâî* (notice however at the place his curious *alternative* trl. for the termination (sic!), a *stâyîdâr* being scrupulously added to account for every possibility); see distinctly recognised as a 2d sg. at y. 43, 12 by *aîghat . . . yâmtûnishnŏ;* so in the same line, with however a free trlr. *tânŏ . . . gûft;* but see Ner.'s sg. *avocaḥ.* We might indeed (with some approach to the usual fatuity) say that this recognition of by the pahl. trlr. was merely the recognition of the *necessity* for a 2d person; but see such passages as y. 70, 72 (Sp.) where is rendered by *srâyîh* (?) and *barâ yemalelûnîh;* so also I should have explained the trl. of at y. 44, 15; *lak . . . nikêzîḍ* (?); see Ner.'s *tvayâ . . . prâr°*, etc.

, strong; mighty, formidable (?), robustus, etc.;

n. s. m. lat. av.

n. s. m. „ „

acc. s. m. „ „

acc. s. m. „ „

inst. s. m. „ „

dat. s. m. „ „

(° =) (*ę* is a false decipherment for here = = + = *y* + *a*).

(° =) lat. av.

n. pl. m. (n. s. f.) „ „

acc. pl. m. y. 50, 7,

gen. pl. m. f. lat. av.

acc. s. f. „ „

n. pl. f. (-)- „ „

loc. pl. f. „ „

superl. „ „

acc. s. m. „ „

The pahl. trlr. first indicated this meaning with *chîr;* so also at y. 1, 47; 2, 55; 4, 11; 6, 46; 8, 2; 64, 48; pers. *ghâlib;* Ner. with an emphatic *balishṭhatâm*, etc.; cp. ind. *ugra.* Discussion of the etym. of this word and its companions seems to be often avoided, but one cannot however help considering *ὑγιεις, ὑγιής, augeo*, lith. *áugu;* old irish *ōg* (so reported), goth. *aukan*, etc.

f. continuous, everlastingly continuous (Justi also 'powerful' which may well be a secondary sense; see the pahl., etc.); sempiternus; (can it mean 'associated'?).

n. s. f. , y. 30, 7, sempiterna; pahl. *tûkhishnŏ* (so);

acc. s. f. 𐬵𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀, y. 48, 6, continuam.

inst. s. f. ((?)𐬵𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀) lat. av.

g. s. f. ** 𐬀𐬎𐬭𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀 " "

loc. s. 𐬱𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀, y. 45, 7, in continua; *tûkhshishnŏ;* pers. *kûshishn.*

n.du.(acc.(?))𐬵𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀, y. 33, 8, continuae-duae.

acc. du. 𐬵𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀, y. 34, 11, etc. continuos-duos. The pahl. *tûkhshishnŏ,* which affords (apparently) only a general reproduction, but which may indeed give the true secondary sense which the trlr. so often affords independently of etymology; Ner. with forms of *adhyavasâya;* pers. *kûshishn* at y. 43, 12; cp. 𐬵𐬀𐬎𐬀𐬌𐬎 + 𐬱𐬀𐬎, 𐬵𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀; for 𐬱𐬀𐬎 cp. ind. *utá;* old pers. *utâ,* np. *u, û; αὖ, αὖτε* (?); for 𐬵𐬀𐬎𐬀𐬌𐬎; cp. ind. *yuti;* lith. *yáu-ti;* angls. *íz-uti* (?), etc.

𐬱𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀, y. 45, 7 loc. s. f. of 𐬵𐬀° (which see) 'in continuous'; 'in eternal', or 'in vigorous (?)', in continua, in robusta (?); the pahl., while offering what may well be the actual meaning aside from etymology, only indicates the oblique case by the position of the word, yet see the gl. to the determining loc. correlative '*pavan* (= 'in') *amarg-rûbishnîh*'.

𐬵𐬀𐬎, y. 45, 2, 'thus', cp. ind. *utá; αὖ, αυ-γε, αὖτε* (?); goth. *auk,* etc.

𐬱𐬀, y. 30, 6; 45, 5; 53, 8; cp. ind. *úpa;* old pers. *upâ; ὑπό; s-ub;* sublevo, subvcho; old h. g. *ûf;* germ. *auf.*

𐬱𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀, y. 43, 8; 1st sg. conj. act. of 𐬵𐬀𐬎 (which see); I will weave (my song); hymnum-meum-texam. As to the remarkable rendering of the pahl. trlr., erroneous but greatly more important than many a correct translation, see comm.; Ner. follows the interesting error, or exaggeration; as to this see texts and comm. also the next word; cp. ind. *ûvus; ὑφος,* angls. *vefan, weben.*

𐬵𐬀𐬎𐬀𐬌𐬎𐬀, y. 28, 3, 1st sg. conj. aor. of 𐬵𐬀𐬎 which see, 'I will weave (my song)'; celebrem[-brabo]. The pahl. trlr. repeats his uniform error; he saw the letters 𐬱𐬀𐬎𐬀 in their orig. avesta-pahl. form 𐬀𐬭𐬌𐬎 = *ufyâ;* but this 𐬀𐬭𐬌𐬎 also spells a portion of *nafshman,* as we have it *napesh; nafshman-homanâni,* a most singular error, correct however as to form; the above proves however what indeed needed no

proof, which is that the original trlr. used a zend text largely, or wholly, in the orig. pahl. zend character; see on this point comm. also Z. D. M. G., Oct., 98; an additional article on this subject will probably appear in that periodical by the time that this present writing is published, and to it the reader is referred for a full discussion.

, y. 34, 11, both, ambae nom. f. du. of (which see); so the pahl. trlr. first recognised with kolâ II (*dô*); Ner. *dvitayaṁ;* pers. *har dû.*

, both, ambo, ambae;

n. f. , y. 34, 11

d. m. lat. av.

loc. m. (=); cp. ind. *u-bhâú,* the *u* seems to have been an expression for 'two' from the idea of division, as was *vi;* in *vi-shu, vi-shva,* etc.; cp. old ch. sclav. *vŭ-torŭ* (so reported) also *u* in *dvâ-ú;* cp. also ; *Fl-χατι; vî-ginti, ἄμφω, ambō;* lith. *abù;* goth. *bái,* etc.

, , , , see .

(properly which see), y. 31, 3.

(properly which see), y. 31, 21; 44, 2; 45, 11; 46, 14; 50, 6; 51, 11.

, f. plant tree, arbor. herba;

n. s. lat. av.

acc. s. „ „

abl. s. „ „

(so to ?) „ „

abl. s. „ „

(so to ?) „ „

gen. s. „ „

voc. s. „ „

nom. pl. „ „

nom. pl. „ „

acc. pl. , y. 48, 6, arbores-herbasque.

acc. pl. , y. 44, 4; 51, 7, arboresque; arbores-herbasque.

dat. pl. lat. av.

gen. pl. „ „

loc. pl. ; „ „.

So the pahl. trlr. first recognised with *aûrvar* (or *hûrvâr* (?)); Ner. *vanaspatîṁ;* pers. *ûrvar.;* cp. ind. *urvárâ; ἄρουρα; arvum;* armen. *araur;* lith. *árti* (so some); goth.

aryan to plough (F.); old irish *arathar*, etc.

𐬀𐬭𐬌 (properly 𐬀𐬭𐬌 which see) y. 29, 1, 5, 9; 34, 2; 44, 8; 45, 7; 46, 11; 50, 1; 51, 13.

𐬀𐬭𐬌 (properly 𐬀𐬭𐬌; which see), y. 28, 1, 4.

𐬀𐬭𐬌 (properly 𐬀𐬭𐬌 which see), y. 31, 2.

𐬀𐬭𐬌 (so J. with others; properly 𐬀𐬭𐬌 which see), y. 32, 12.

𐬀𐬭𐬌 (properly 𐬀𐬭𐬌 which see), y. 34, 13; 44, 8.

𐬀𐬭𐬌 (properly 𐬀𐬭𐬌 which see), y. 34, 8.

𐬀𐬭𐬌 (properly 𐬀𐬭𐬌 which see), y. 30, 11; 31, 1.

𐬀𐬭𐬌 (properly 𐬀𐬭𐬌 which see), y. 46, 5.

𐬀𐬭𐬌 (properly 𐬀𐬭𐬌 which see), y. 31, 1; 44, 15.

𐬀𐬭𐬌 (properly 𐬀𐬭𐬌 which see), y. 51, 14.

𐬀𐬭𐬌 (so J.* with others), properly 𐬀𐬭𐬌 which see), y. 43, 2.

𐬀𐬭𐬌 (J.* 𐬀𐬭𐬌); properly 𐬀𐬭𐬌 which see), y. 34, 6.

𐬀𐬭𐬌 (so J.*; properly 𐬀𐬭𐬌 which see), y. 30, 1.

𐬀𐬭𐬌 (properly 𐬀𐬭𐬌 which see), y. 49, 8.

𐬀𐬭𐬌 (properly 𐬀𐬭𐬌 which see), y. 32, 1.

𐬀𐬭𐬌 (so J.* with others; properly 𐬀𐬭𐬌 which see), y. 44, 8 (so reading (?)).

𐬀𐬭𐬌 (properly 𐬀𐬭𐬌 which see), y. 43, 5.

𐬀𐬭𐬌 (properly 𐬀𐬭𐬌 which see), y. 33, 9; 45, 2; 49, 11.

𐬀𐬭, y. 33, 12; 46, 12, up, out, ad (in assurge), sursum; so the pahl. trlr. first recognised with *lâlâ;* Ner. *ucchaiḥ;* pers. *shitâbî*, y. 33, 12, and *bâlâ*, y. 46, 12; cp. 𐬀𐬭; old pers. *us* ind. *úd; ὕστερος; ὑσ-πληξ;* goth. *ut* (*ût*), *uz-, uz-dreiban, ur-reisan*, old h. g. *ort* (?); angls. *ord.*

𐬀𐬭, part. pres. of 𐬀𐬭 (which see) wishing, choosing, n. s. m. 𐬀𐬭, y. 45, 9, bene-volens.

𐬀𐬭, y. 44, 10 (difficult, J.* accidentally 𐬀𐬭 (?)), 3d pl. conj. (or nom. sg. m. of the pres. part.) of 𐬀𐬭 'to desire' (which see); for the 3d pl. conj. cp. ind. stem *uçá* (and for *form only;* cp. *uchân* from *vas*, 'to shine'); for the part.

pres.; cp. ind. *uçán;* the pahl. trlr. first pointed to the n. sg. part. with *khûrsand hômanam;* Ner. *saṁtushṭo 'smi;* the pers. text omits; for etym. see 𐬵𐬎𐬱𐬌; (some writers, properly following a great teacher, hold to a neut. pl. = 'commands', or the like, 𐬵𐬎𐬱𐬌 = 𐬵𐬎𐬱𐬌 prob. comparing *vaçín* = 'exercising power'); see comm., p. 530.

𐬵𐬎𐬱𐬌 (so J.* with others, (a slip of the pen is however corrected)), y. 45, 9;

n. s. m. of 𐬵𐬎𐬱𐬌𐬎𐬹𐬌;

part. pres. of 𐬵𐬎𐬱𐬌 (which see), well-wishing, bene-volens; so the pahl. trlr. first (approximately) indicated by *pavan khûrsandîh;* Ner. *saṁtushṭyâ;* pers. *pah raṣâmandî;* for etym. see 𐬵𐬎𐬱𐬌 [alternative suggestions as to the meaning might be 'discerning', or 'exercising authoritative will'; cp. the meanings of *vaçín*, etc.; see also comm., p. 544].

𐬵𐬎𐬱𐬌𐬎𐬹𐬌, name of a party, 'the falsely zealous' in polemical allusion to the familiar euphemistic use of the word by an opposed party in its indian form; n. s. m. 𐬵𐬎𐬱𐬌𐬎𐬹𐬌𐬌𐬵𐬌, y. 44, 20 falso-studiosus; the pahl. naturally transcribes; Ner. omits; pers.?; cp. ind. *uçíj;* root 𐬵𐬎𐬱𐬌, 'to desire', for the suff. *j* orig. *g*, cp. gk. *ἄρπαξ, ἅρπαγος.*

[The inversion of meaning from an original 'good' sense to an 'evil' one must be noticed in passing; (cp. also similar circumstances in relation to the Karpans, daêva's, etc.).

This phenomenon proves a hostile intercourse between Iranians and the tribes which were later indians, or in some way most closely related to them. This connection could not possibly have taken place in India; its scene must therefore have been Iran, which is not (?) questioned. But at what period could this hostile intercourse have existed? The period at which estrangement arose must have been previous to gâthic times; yet the gâthas show such a conflict in full force. Can we exclude the gâthic scene from being among the number of those scenes of conflict in which this dethronement of holy names either originated, or was made more complete? The gâthas and the avesta alone record a change like this so plainly. All the indications point to the gâthic period, as one in which the hostility become especially profound and acute].

𐬵𐬎𐬱𐬌𐬌𐬵𐬌, stretching out, or 'lifting up', (the hands in the

attitude of devotion), erectas-manus-habens (sic).

n. s. m. 𐬀𐬵𐬎𐬀𐬱𐬀𐬌𐬎𐬀𐬌𐬵𐬀𐬌𐬎𐬀𐬌, y. 28, 1; 50, 8; so the pahl. trlr. first recognised as to orig. and form at y. 28, 1 with *aûstânŏ-yadman;* Ner. *uttânahastaḥ;* pers. *bar-dâsht-dast;* and at y. 50, 8 with *aûstânŏ-dastîh*, etc.; 𐬀𐬵𐬎 + 𐬌 = 'to stretch out'; cp. RV. III, 14, 5 *vayám te adyá rarimâ hí kâmam uttânáhastâ námasopasádya;* RV. X, 79, 2 *átrâṇy asmai paḍbhíḥ sám bharanty uttânáhastâ námasâdhi vikshú.*

𐬀𐬵𐬎𐬀𐬱𐬀𐬌(𐬎)𐬌 (J.* 𐬀𐬵𐬎𐬀𐬱𐬀𐬌.𐬎𐬌), y. 34, 4, 1st pl. pres. conj. (so) act. of 𐬎𐬵𐬌 (which see), desideremus (so), let us desire, pray for; we may fairly say that the text of the last pahl. re-translator (sic) is in a state of débris, here affording only the idea in the word, but the *li* = me, mine, etc. in the gl. shows beyond a question that a first person was earlier (or later) recognised; the pahl. trlr. elsewhere however first drew the grammatical analogy; see comm. p. 50; see also the previous strophe where the 1st pers. is freely recognised by *yehabûnam* = 𐬌𐬀𐬱𐬎, etc.

𐬱𐬌𐬌𐬌𐬎𐬌, y. 50, 2, 3d sg. opt. act. of 𐬎𐬵𐬌 (which see) desideret [-rabit], shall desire, seek for; here the pahl. trlr. follows a predecessor who was free, careless or incompetent, giving however the root idea in a form which might be considered an infin. for an imper. He however completed the grammatical form in the gl. *aighash khûrsandîh* (*aîtŏ*); not so Ner. (NB.) who follows a better text (or the orig. gâthic) with his *saṁtoshayet*, first reproducing the form here in this instance; the pers. however has *razâmandî* and *khôshî.*

[As instances where the pahl. first reproduced for us the pot. form, cp. y. *48, 9, 𐬀𐬵𐬱𐬌𐬌𐬌𐬱 = *âkâs yehevûnând*, pl. for sg. (but Ner. and pers. read *-nânî* there (same characters)). The pahl. trlr. seems to have understood 𐬱𐬌𐬌𐬌𐬱 y. 43, 3 in the imperative sense, rendering with an infin. *yâmtûnishnŏ*, which Ner. correctly reproduces as imper. with *-prâpnotu;* not so the pers. which simply reads the pres. indic. *rasad*].

𐬀𐬵𐬎𐬀𐬱𐬀𐬌𐬌 (so J.* with others), y. 44, 16, 2d du. pres. act. of 𐬎𐬵𐬌 (which see); we-two-wish-for, expetimus; the pahl. trlr. does not reproduce this rarely occurring 2d dual, which seems to appear in this exact form only twice even in the Rg Veda (though we have some ten

forms in *vahe, vahai*); Sâyaṇa had no difficulty as to *gánvahi* and *sácevahi* VIII. 69, 7, 16. The pahl. trlr. however indicates the root-idea as usual, with *khûrsandîh* explained by *mozd avâyaḍŏ;* pers. *bâyad.*

-ꞏ, y. 43, 12, 14, up, out; so the pahl. *lâlâ;* Ner. *ucchair;* pers. *bâlâ;* ꞏ = ꞏ (which see) often before sonants); cp. sk. *úd.*

ꞏ, to revere, venerari; 1st pl. conj. ꞏ (J.* °ꞏ), y. 46, 9 veneremur. Spiegel, considering without adopting a reading ꞏ*, keenly suggested an *udîmasi* (to) as an analogon; cp. ind. *ûh, óhate* (Roth, Ludw. and others, *achten, beachten, gelten*).

[Sây. seems to give the idea of 'attention' at RV. I, 30, 4, in so far as *prâpnoshi* may convey it; he also seemed to compare the word with *vah* (naturally enough), so at RV. V, 52, 10, VII, 16, 11, while at RV. X, 65, 10 he seems to hesitate between *â vahati* and *prâpnoti*].

For etym. I can only cp. ꞏ (?) which see, and ind. *vah.* [It has hardly anything to do with *yaj* = ꞏ as if were an erroneous report of an original = ꞏ = *y;* but is it possible that the word may be a denom. from the adverb. ꞏ, ꞏ; (see above) in the sense 'lift up', 'exalt in worship'; cp. the formerly accepted **ꞏ as a denom. stem from the prep. ꞏ(?); or has the word anything to do with *vad* 'to speak'; as related to *ud* 'to issue forth'; (cp. ꞏ as = indian *ud*); 'let us proclaim'?].

ꞏ, m. (?) nt. (?), rising-up, exsurgendum, loc. sg. (adv.) ꞏ (so J.* with others), y. 46, 5, in-issuing forth, in-exsurgendo; the point of the meaning here had long been lost, but the pahl. trlr. first indicates the root-sense and form with admirable freedom, using *mûn lâlâ henjîḍŏ yekavîmûnêḍŏ* 'who has been raised up'; Ner. *ucchair;* pers. *kih bâlâ rasîd êstêd;* ꞏ; cp. -ꞏ ꞏ (so) in vd. 6, 33 as related; cp. for meaning ind. *udayé síndhûnâm,* [and for etym. perhaps(?) also ind. *jûti* (f. drang) + *úd*]; this notwithstanding the fact that orig. *j* holds elsewhere as in ꞏ(ꞏ) etc., (an orig. sound may hold in one occurrence and not in another; cp. also the case of ꞏ) beluchi *zût;* (idea of 'haste' (H.)).

ꞏ, venerans, venerating, acc.

s. m. (J.*), y. 44, 7, venerantem; the pahl. first recognised the general meaning here with *dôstîh;* Ner. *prîtim;* pers. *dostî;* we naturally think of the ind. *úh* for an analogon here with a suffix *-ma;* cp. *ohânám,* etc.; otherwise we might explain as (cp. *ud* in *úd-ojas, udbhíd,* etc.); so for a possible . [*Úd* used in connection with *jâmí* (RV. VII, 72, 3), etc. from *jan,* applies of course naturally only to the verb *abudhrañi(-n);* otherwise it would express 'thoroughly dear', as 'most closely blood-related'].

(J.*), y. 46, 9, 1st pl. conj. or pres. act. of (which see) veneremur; the pahl. trlr., recognising the form with a 1st sg. for 1st pl., seems to refer the word to an = 'to arise', or to 'exalt', *lâlâ henjam, thinking* of ind. *ud,* or of an Iranian form of the same root, Ner. also understanding in the analogous sense of 'arise', *uttishṭhâmi;* the parsi-pers. refrains from translation; but we cannot on the whole do better than compare ind. *úh, óhate,* (is this related to *vah* which so naturally suggests itself?).

(?) (J.*), y. 53, 4, f. (?) light of the understanding (?); mentis lux (?) (otherwise as the perf. termination; see below); n. s.; so the pahl. trlr. first admirably recognised as a possibility with *hûshîh, dânâkîh hûsh;* Ner. *caitanyam;* pers. *hûsh;* cp. for form and root ind. *ush* (f.) to *ras,* not however apparently used in the figurative sense in the RV., at least not according to Roth. Hübschmann and Horn both doubt the possibility of a figurative sense earlier than the middle persian period; cp. *εὖω,* etc.; but the letters may be a term of a part. perf. for (?) = *beṅduš* (so); cp. etc.; see comm. With (J.*) we should have: 'may there be the illustrious blessing bearing (part. perf. , with irreg. weakening) me (read) on'; cp. , y. 51, 1; or again we may have a compositum *bhṛ't-ush,* 'bearing-light'; see . The curious points to .

[, pp. of (which see), wished-for;

acc. s. m. lat. av.

inst. s. nt. (?) " "

loc. (?) s.- ? (so, var.

at yt. 10, 137, one Ms. at vd. 7, 52);

loc. s. 𐬀𐬞𐬀𐬵𐬀𐬌* (?)

n. acc. pl. nt. (?) 𐬀𐬞𐬀𐬵𐬀

n. acc. pl. nt. (?) 𐬀𐬞𐬀𐬵𐬀 (with sg. verb understood), y. 30, 11 (?); 33, 10 (?); 43, 1 (?); 46, 16; 51, 16 (?); this form is probably a loc. sg. of 𐬀𐬞𐬀𐬵𐬀 used idiomatically as a nominative ('(he) in the ideal object of desire'). It is always possible that the expression 𐬀𐬞𐬀𐬵𐬀 may (after all) be a nom.-acc.-nt. and that like 𐬀𐬞𐬀𐬵𐬀𐬎𐬀𐬌 which later furnished a name for 'heaven', it may be a word for 'ideal results'. I therefore mention this as an alternative, but see 𐬀𐬞𐬀𐬵𐬀 as loc. sg. of 𐬀𐬞𐬀𐬵𐬀].

𐬀𐬱𐬞𐬀𐬵𐬀, (or 𐬀𐬱𐬀𐬞𐬀𐬵𐬀), m. vitae-vigor, life-vigour;

acc. s. 𐬀𐬱𐬞𐬀𐬵𐬀(?), y. 31, 11; 33, 14;

acc. s. 𐬀𐬱𐬞𐬀𐬵𐬀 lat. av.

inst. s. 𐬀𐬱𐬀𐬞𐬀𐬵𐬀, y. 43, 16;

dat. s. 𐬀𐬱𐬀𐬞𐬀𐬵𐬀𐬌 (?), y. 34, 14;

gen. s. (𐬀𐬀=) 𐬀𐬱𐬀𐬞𐬀𐬵𐬀𐬌 lat. av.

acc. pl. 𐬀𐬞𐬀𐬵𐬀 „ „

inst. pl. (?)* 𐬀𐬞𐬀𐬵𐬀 „ „

Variants show at y. 31, 11 (J.* having °𐬀𐬵𐬀); y. 34, 14 (J.* °𐬀𐬵𐬀) forms with 𐬌 instead of with 𐬀; at y. 33, 14; 43, 16 °𐬀𐬵𐬀 forms seem to be the only ones reported; so also J.*; the pahl. trlr. first recognised the meaning of this word with *jân*, (so the pers.; Ner. *jîvaṁ*, J. 31, 11), more definitively at y. 33, 14 with *khayâ;* but Ner. again *jîvaṁ;* pers. *jân;* while at y. 34, 14 he varies with *avŏ jân-hômand* fully reproducing the dat. form (as may be remarked in passing); Ner. *jîvamate* (so); pers. *ân . . . jânmand.*

[Spiegel and Justi cp. ind. *utthâna* (*ut*+*sthâ*). One surmise might be that *vah* (ind. *vas*) 'to clothe' may be the root-idea here; a past. part. 𐬀𐬞𐬀𐬵𐬀 as base, so against ind. *vasita*, is hardly more involved than a 𐬀𐬞𐬀𐬵𐬀𐬎𐬀𐬌 = 𐬀𐬞𐬀𐬵𐬀𐬎𐬀𐬌, to 𐬀𐬞𐬀𐬵𐬀𐬎, 𐬀𐬞𐬀𐬵𐬀𐬎, as against ind. *viditá* (*vittá* to *vind-*)), cp. for *form only ushṭa* from *vas* (*ush*) 'to shine' and the stem *usha* (at least) from *vas*, to clothe; cp. *vâsana* in sense of Hülle, Umschlag, etc., or 'gewand', 'the clothed (body)', (hardly 'the body as 'clothing' for the soul' (?), which would be artificial); see *vâsana* also meaning at times a 'water-holder'. Whether it can possibly mean 'the vivacity of temperament'; cp. *uçtj* to *vaç* 'to wish',

cp. the pp. *ushṭá*, is doubtful; *vaç* 'to shine' as indiciating the 'reddish' colour of the body is not probable; cp. however its frequent application in an analogous sense. A question arises whether after all 𐬨𐬀𐬵𐬌 should not be read, when the explanation would be simple enough as the 'stretched out'; see the variations 𐬨𐬀𐬵𐬌 for 𐬨𐬀𐬵𐬌 at y. 29, 5; an error in the same direction is therefore possible; see the Mss. at y. 31, 11; 34, 14; cp. even 𐬠𐬀𐬥𐬌 *tanu*, the skin (as the basis of the idea 'bodily') might be meant, as the 'stretched-out'; but see 𐬨𐬀𐬵𐬌𐬰𐬀𐬥𐬌, also the difference in the reports of the pahl. trlr.].

𐬨𐬀𐬵𐬌, y. 29, 2, 2d pl. aor. of 𐬎𐬀𐬵, which see, 'ye chose', 'ye determined', volebatis, statuebatis; compare **𐬎𐬀𐬵.𐬨𐬀𐬵𐬌.𐬌𐬨𐬀𐬵𐬌.𐬎𐬀𐬵𐬌 . 𐬎𐬀𐬵𐬌 , y. 29, 4; see its syntactical correspondence with 𐬨𐬀𐬵𐬌 in the preceding line; but here the pahl. trlr. saw the adverbial loc. (in compos.) 𐬌𐬨𐬀𐬵𐬌𐬰𐬀𐬥𐬌 'a salvation-lord', which is only difficult, because it would leave the syntax in rather a helpless condition; cp. 𐬨𐬀𐬵𐬌𐬌𐬨𐬀𐬵𐬌 (var. -𐬨𐬀𐬵𐬌) 𐬨𐬀𐬵𐬌𐬌𐬨𐬀𐬵𐬌, (𐬨𐬀𐬵𐬌°) = 𐬨𐬀𐬵𐬌𐬨𐬀𐬵𐬌𐬰𐬀𐬥𐬌.

𐬨𐬀𐬵𐬌, loc. sg. f. of 𐬨𐬀𐬵𐬌, adv. in-the-wished-beatitude (be one), in-salvation; i. e. 'hosanna', 'hail to... one'; y. 30, 11; 33, 10; 43, 1; 46, 16 (Mss. 𐬨𐬀𐬵𐬌𐬨𐬀𐬵𐬌); 51, 8, 16; of course the form may have been meant for a nom.-acc. pl. nt. = 'the longed-for-things of beatitude'; sometimes the instr. sg. 'in accordance with the wished-for beatitude' may have been the orig. meaning; but the pahl. trlr. renders aš a loc. or instr. at y. 29, 2 with *pavan nadûkîh* sic for (*'nêvakîh'*); pers. *pah nekîh;* Ner. however as gen. *çûbhasya* (freely); while at y. 30, 11 the pahl. trlr. seems to have understood the nom. pl. nt. 'objects of desire', with a simple *nadûkîh* (so for *nêvakî*); Ner. *çubhataraḥ;* so at y. 43, 1, Ner. varying with *sundaraḥ;* pers. *nêk;* while at y. 46, 16 he again represents the loc., or inst. (?) form with *pavan nadûkîh* (so I spelt for *nêvakîh* on account of the glossaries); so Ner. with *çubhe* (loc.); pers. *pah nêkî;* so at y. 51, 8 *pavan n-;* Ner. however as nom. sg. nt. *çubham* (or adv. (?)); pers. *pah nêkî;* but at y. 51, 8 the simple nom. only is reproduced; root 𐬎𐬀𐬵 (which see).

A study of the

Five Zarathushtrian (Zoroastrian)

Gâthâs,

with

text, translations, etc.

(being the first attempt as yet ever made to treat the subject with full exhaustion of materials),

i. e. with the

Pahlavi translation for the first time edited with collation of manuscripts, and now prepared from all the known codices, also deciphered, and for the first time translated in its entirety into a European language,

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Neryosangh's Sanskrit text edited with the collation of five MSS., and with a first translation,

also

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together with

a commentary, and dictionary,

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by

Lawrence H. Mills, D.D., Hon. M. A.,
Professor of Zend Philology in the University of Oxford.

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𐬌𐬀𐬯𐬎, f. chosen-purpose, or condition, optio, will in action; n. s. 𐬀𐬵𐬌𐬀𐬯𐬎, y. 48, 4 (var. (?)*𐬀𐬵𐬌𐬀𐬯𐬌𐬎, (?)*𐬀𐬵𐬌𐬀𐬯𐬌𐬌 (so J.*)). acc. s. 𐬐𐬌𐬀𐬯𐬎, vd. 2, 19 (var. (?)*𐬐𐬌𐬀𐬯𐬎, (?)*𐬐𐬌𐬀𐬯𐬌). loc. s. 𐬌𐬀𐬯𐬎, y. (29, 2?); 30, 11; 33, 10; 43, 1; 46, 16; 51, 8, 16 'in the (ideal) choice', idiomatic expression; at y. 48, 4 the pahl. trlr. repeats his *pavan nadûkîh* (so for *nêvakîh*) freely; Ner. however has a simple *sundaratvaṁ;* pers. *pah nêkîh;* for further traditional usage see the previous article; root 𐬌𐬌, which see; cp. ind. *vas, váshṭi, váshṭayas;* (but this last is adj. ='begehrend'); [there is a far-fetched question as to whether 𐬎 is not a false decipherment of an orig. 𐬍 = 𐬎, or 𐬎𐬎 with its inherent 𐬌; 𐬀𐬌𐬀𐬯𐬎𐬎 = °𐬌𐬀𐬯𐬎 might possibly be the word]; but cp. (for form only) *ushṭi* from *vas, uchâti,*** shine (Whitney)].

𐬌𐬁𐬌𐬀𐬯𐬎, m., camel, camelus; acc. s. m. -𐬐𐬁𐬌𐬀𐬯𐬎, y. 44, 18, camel, camelum; so the pahl. trlr. first recognised with *gamlâ* (centuries before the word was known in Europe); Ner. curiously with a gen. pl.; pers. *shutur;* cp. kurd. *huštur;* bel. *huštar*, (H.), etc. (so reported); cp. ind. *úshṭra, ukshán* (B.R.) the sprinkler; cp. goth. *aúsha;* old north. *oxe;* angl. sax. *oxa*, etc. (cp. Kluge).

[𐬌𐬎, to shine, etc.; to burn; (as base of various forms); cp. *ush, óshati* 'to burn up' related to *vas* 'lighten', cp. *εὕω, εὕω;* lat. *ūro*, etc.]

–𐬀𐬌𐬌𐬎, nt. aurora; n. sg. (or n. pl.) 𐬐𐬌𐬎, y. 44, 5, aurora, or aurorae; so the pahl. trlr. first recognised with *hûsh;* Ner. transliterating only *huçaina;* pers. *hûsh;* cp. ind. *ushás; ἠώς,* äol. *αὔως; aurora;* lith. *auszrà;* easter.

𐬌𐬎, nt. (?) light, enlightenment (this latter is doubted by some), lux, mentis lux, intelligentia; inst. s. (in compos.?) 𐬌𐬎 (so reading), y. 34, 7 'with light (of the altar)'; so now perhaps preferred; otherwise 'with extended intelligence' (of the pious); instr. sg. (so) 𐬌𐬎𐬌𐬌𐬎, y. 43, 15, intelligentia; so the pahl. trlr. first suggested with *hûsh* as explained by Ner.'s *caitanyena,* (cp. y. 62, 4).

[I should be only too ready to follow the suggestion as to 𐬌𐬎 = *ushî* = 'the two ears (?)'; compare *ὦς**, *auris*, especially lith. *ausìs* (which probably originated the suggestion), etc.; and we must

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remember that *uçij(k)* is the nearest (?) form *ush* (?) which expresses a mental quality, (if *vaç* is supposed to be related to *ush* (?)). According to the P.W. at least, no form of *ush* is used in this particular figurative sense of 'mental light', nor does any form of *urú* 'wide' seem to refer to 'mental' observation (RV. X, 65, 10 S. refers to physical light); but we must not fail to recognise the undoubted presence of more advanced intellectual conceptions in the gâthas; and it would be as uncritical to overlook them as to overrate them. Cp. such expressions as 𐬨𐬀𐬭𐬎𐬀𐬨𐬀𐬭𐬎𐬀, etc. 𐬨𐬀𐬭𐬎𐬀 𐬵𐬀𐬭𐬎𐬀𐬨𐬀𐬭𐬎𐬀, 𐬨𐬀𐬭𐬎𐬀𐬨𐬀𐬭𐬎𐬀, which introduce us into a world of thought quite apart; they are used in a sense which could not be surpassed in modern diction; but we should nevertheless scrutinise the uses of 𐬀𐬵𐬀 without any reserve whatsoever. I freely accept a possible, if uncouth, allusion even to the 'two-ears! of Ahura Mazda' at yt. 1, 31 'we sacrifice to the two-ears! of Ahura Mazda' (see also his 'tongue'); cp. also in yt. 1, 28. Nothing (by itself considered) would be more apt than 'enclose-around their two ears'; see the next words 'chain-together their two hands'. We must indeed not shut our eyes to the fact that the name of mt. 𐬀𐬵𐬀𐬨𐬀𐬭𐬎𐬀𐬨𐬀𐬭𐬎𐬀 was first brought in at the passage, not because it was supposed to mean 'bearer-of-understanding', but simply because it was supposed to coincide etymologically with the 𐬀𐬵𐬀 of ahura. It is however clearly impossible that the composer should have understood the name of this mountain as 'bearer of the two ears'; it was originally called 𐬀𐬵𐬀𐬨𐬀𐬭𐬎𐬀 – 𐬀𐬵𐬀 as alluding to the appearance of the dawn upon it, and so the composer *would not himself* have intended 'the two ears' of Ahura by the preceding 𐬀𐬵𐬀 in allusion to which alone 𐬀𐬵𐬀𐬨𐬀𐬭𐬎𐬀 was mentioned (or the idea of 'bearer-of-the-dawn-light' may have been temporarily 'carried over' to the figurative sense of 'mental light'). We must also recognise the advanced tone of concepts even in this later avesta; it is the 'hatred' as to which the composer uses the figurative expression 𐬨𐬀𐬭𐬎𐬀𐬨𐬀𐬭𐬎𐬀 in the same connection; 'cut off their hatred' as a mental passion; so, that the way is open for 'close-in-around their 𐬀𐬵𐬀' as meaning 'understanding' rather than 'their two ears'; so in yt. 1, 31 the 𐬀𐬵𐬀, as 'the understanding' of Ahura, is recalled for 'the support or keeping

of the manthra'. Or were 'his two ears' to take it in, (it was hardly his 'physical light'); see the next words which seem to define and explain 𐬀𐬵𐬌 as 'understanding', 𐬌𐬀𐬎𐬌𐬀𐬵𐬌 followed by 𐬀𐬵𐬌𐬌𐬎𐬌𐬀𐬵𐬌 which retained a remnant of the sense of 'memorise', 'reciting from memory', the one vital means of preserving ancient compositions and which might well call for the 'two ears of Ahura' to take them in, and then 'his tongue', to pronounce them; cp. also y. 30, 11.

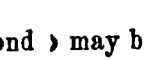
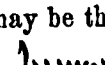
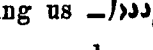
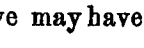
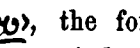
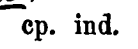
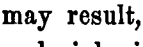
At y. 62, 4 𐬀𐬵𐬌𐬀𐬵𐬌 ... 𐬌𐬎 (𐬎𐬀𐬌𐬌𐬎) 'give me two ears for the soul!', would be difficult, but not impossible].

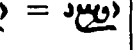
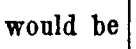
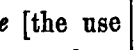
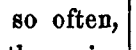
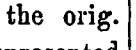
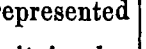
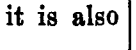
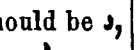
[𐬀𐬵𐬌, (?), the ear (so altern., see above); inst. sg. (so) 𐬀𐬵𐬌𐬌, y. 43, 15 'through the ear (?)'; 𐬀𐬵𐬌, acc. du., cp. visp. 15, 1; yt. 1, 28, 31; 14, 55; or 𐬀𐬵𐬌 (so) y. 9, 28; 62, 4].

𐬀𐬵𐬌𐬀 (?), y. 34, 7 (so reading), nt. (?), widely-shining light, lux late projecta, or 'extended observation' (?), 'wide understanding' (?), intelligentia lata (sic); inst. s. (?). 𐬀𐬵𐬌𐬀𐬀 (variations are J.* 𐬀𐬵𐬌𐬀𐬎; 𐬀𐬵𐬌𐬎, 𐬀𐬵𐬌𐬀𐬌, 𐬀𐬵𐬌𐬌, 𐬀𐬵𐬌𐬌; 𐬀𐬵𐬌𐬎, etc.) intelligentia lata; so the pahl. trlr. first rendered with *frâkhŏ-hûshî* carefully however defining *hûshîh* with *dânâkîh;* Ner. *vipula-caitanyaḥ*. [An interesting suggestion was made by Justi that 𐬀𐬵 + 𐬀𐬵𐬌 = 'mind and soul' 𐬀𐬵 = 𐬀𐬵, this is only tenable on the supposition that a nasal has been lost in the course of the repeated ancient transliterations] (see the next word).

𐬀𐬵𐬌? (so reading(?) here), y. 34,7; inst. nt. (so possibly) of 𐬀𐬵𐬌 (which see) luce, vel intelligentia, [but this word 𐬀𐬵𐬌 is quite as probably a part of a compos. with 𐬀𐬵 (which see**); cp. also 𐬀𐬵𐬀𐬵𐬌. The figurative sense of 'understanding' was first suggested by the pahl. trlr. who rendered with *hûshîh* and *dânâkîh* (see above), cp. ind. *ush*, for which however I have been unable to find in any well-authenticated case the figurative sense of 'mental enlightenment' (**in the addenda)].

𐬌𐬀𐬀𐬵𐬌, y. 32, 16 the letters 𐬀𐬀 form one of similar instances of false writing which are familiar; some copyist recoiled from writing 𐬀𐬀𐬀, and thinking to improve matters, wrote 𐬀𐬀; cp. 𐬌𐬀𐬀𐬎 for 𐬌𐬀𐬀𐬀, 𐬌𐬀𐬀𐬵𐬎 for 𐬌𐬀𐬀𐬀𐬵𐬎, etc.;

so the second › may be the remains of ››› giving us  = +, or we may have the compos.  + , the form would be a dat. sg.; cp. ind. *çiçve* [the use of › for ›› may result, as so often, from falsely deciphering the orig. avesta-pahl.] which represented both and ››; as said, it is also possible that the second › should be , so '››', to correspond with  (see above), or vice versa,  , or  , should be  (reading  we should have -(ɛ)). The words belong evidently together]; the pahl. trlr. seems to have indicated an instr. freely by *pavan frâkhŏ-hûshîh;* but a dat. would be also expressed by *pavan;* Ner. *pṛthulacaityena;* pers. *pah farâkh hûshîh;* in this instance the 'wide light' may have been the literal meaning in view of as altar, (root , 'to burn') 'the wide altar light' might be meant; cp. y. 30, 2 where the '(altar) flames' are viewed in close connection with religious mental decisions; notice that the expression 'wide' was not inapt in connection with the idea of light; cp. Sây. at RV. X, 65, 10 *urû prabhûtam svatejesâ bhâsti'ti* (*rbhavas*).

(so)  , y. 43, 15, instr. s. f. of , which see, luce (luci), intelligentia (?); the latter rendering was first suggested by the pahl. trlr. as to root and form with *pavan hûsh;* Ner. *caitanyena;* pers. *pah hûsh* (var. J.*  ;  ;  ;  ;  ;  ;  (see the altern.)).

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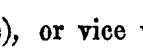
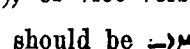
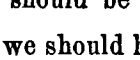
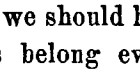
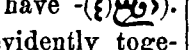
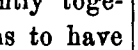
 ?, y. 48, 9 (var. J.* unites ). One naturally thinks of a nominal form here as an acc. of an  , f. to (to = 'to please'), and so I suggest (legitimum)-gaudium, 'joy' as object of  : 'let the  obtain for me the happiness of . . .'. If however the verbal form seems preferable, we might take up the first pers. from line *a* and render: 'may I enjoy' (as a first sg. conj. from a stem).

Perhaps a perf., or aor., conj., cp. might be considered: 'I will declare aright my  '; cp. for *form only* the form of *ûchûs*

(to *vac*); again as 3d sg. imper. perf. of 𐬎𐬀𐬵 (see the gl. 𐬎𐬀𐬌𐬌) in *-âm* for *-tâm* cp. for form. ind. *duhâm* (for-*gdhâm*), 3d sg. imper., 'let him declare to me'; or, it being middle, 'let it be declared' (med. for pass.); otherwise the perf. imperatives are from full redupl. forms. Also another very uncertain 3d sg. pres. imper. from 𐬵𐬁 has been suggested and pushed into prominence (cp. *-âm* for *-tâm*).

[The pahl. trlr. possibly reports an old reading, or misreading, 𐬌𐬵𐬀𐬭𐬀𐬁 for 𐬌𐬵𐬁 (so we must explain) as 𐬀𐬭 is now expressed by the old pahl. sign 𐬵 which became later simply the zend letter for *c* (english *ch*); then 𐬁 was once indefinitely expressed by 𐬀 = zend 𐬁, or 𐬀𐬭, 𐬀𐬀, 𐬀𐬀, etc. The word doubtless once looked like 𐬌𐬵𐬁; while the 𐬀 being regarded as expressing the often superfl. *ŏ* of a preceding word, or *va* = 'and', may easily have been left off; old pahl. av. 𐬌𐬎𐬵 = 𐬌𐬵𐬀𐬭𐬀𐬁 for **𐬌𐬎𐬀𐬭𐬀𐬁; hence his *zîvishnîh* = 'life' (some such explanation is called for, as even the least experienced zendist will acknowledge that the pahl. trlr.'s *zîvishnîh* resulted from some accident, because he uses its related forms for the derivatives of 𐬀𐬭𐬁).]

𐬎𐬎𐬌𐬁, so J.* (?), y. 46, 3 dat. s. masc. (?) of 𐬎𐬌𐬁 (?), for help, auxilio, in-auxilium; I have referred this to an 𐬎𐬌𐬁 to 𐬀𐬎 (which see), cp. ind. *ûtî;* and certainly the meaning 'for help', dat. sg. f. is well adapted; and the pahl. trlr.'s *sûḍ* = 'benefit' fairly points this way. [Whether a more fully written term. immediately preceding, viz. 𐬛𐬀𐬛𐬛𐬛𐬛 pada to 𐬛𐬀𐬛𐬛𐬛𐬛𐬛 lent its 𐬛 to -𐬌𐬁, so producing 𐬌𐬁𐬛, and so suggested (accidentally to the eye of the trlr.) the external form of his own word *sûḍ*, or not, would be a possible circumstance of some interest in tracing the orig. of *sûḍ*, which is in general fair here for 𐬎𐬌𐬁, if to 𐬀𐬎, while at vd. VI, 17, Sp. we have 𐬌𐬌𐬁 = *charp-*, if the same (?) word (?), it is figurative here pointing to 𐬀𐬎, but this does not look natural].

𐬌𐬀 (= ind. *ṛ*)

𐬵𐬎𐬌𐬀, (so J.*), y. 44, 12, 3d sg. ind. pres. med. of 𐬀𐬎 (which see); with 𐬌𐬎𐬛𐬛𐬎𐬀, goes-against, se-opponit; so the pahl. trlr. first recog-

nised as to root and form; Ner. with *pratiskhalanti;* the pers. with an important expl. *zyân-kunad.*

𐬫𐬀𐬎𐬎𐬌𐬎, upright, rectus, (perhaps 'sublimis');

n. s. m. (J.*)*𐬵𐬀𐬎𐬎𐬌𐬎 (so reading) at y. 46, 13, rectus, idoneus;

acc. pl. m. 𐬀𐬰𐬵𐬀𐬎𐬎𐬌𐬎 (so J.*), y. 28, 10, rectos; so the pahl. trlr. first recognised and indicated with (*i*) *frârûnŏ* at y. 28, 10 and y. 46, 13; pers. (*i*) *nêk;* Ner. however by an *ekahelayâ* at y. 28, 10, but with *sadvyâpâriṇyâ* at y. 46, 13. I can only refer the word to 𐬌𐬎 (𐬫) + 𐬭 + 𐬫𐬀; the 𐬭 is the frequent dental after 𐬌𐬎, *r*; cp. -𐬭𐬌𐬎𐬫𐬀; ind. *kṛ́-t-van, vajra-bhṛ́-t, su-kṛ́-t;* for etym. see 𐬫. * (var. 𐬵𐬀𐬎-, 𐬵𐬀𐬎-).

𐬀𐬎𐬌𐬎, straight, correct, just, rectus, justus,

n. s. m. 𐬫𐬀𐬎𐬌𐬎, y. 33, 6, rectus

g. s. m. 𐬫𐬀𐬎𐬫𐬌𐬎, y. 51, 13

voc. s. 𐬵𐬎𐬌𐬎, later avesta

n. pl. m 𐬵𐬎𐬫𐬌𐬎 " "

acc. pl. m. f. 𐬫𐬀𐬵𐬌𐬎, y. 33, 5; 43, 3; 53, 2, rectas

n. pl. nt. 𐬫𐬎𐬌𐬎, y. 33, 1, recta; so the pahl. trlr. first recognised with *avêjakŏ*, pers. *khâlis;* Ner. *nirmalatarasya, nirmalo, nirmalataraḥ, nirmalaṁ, nirmalatâ, nirmalo;* cp. ind. *ṛjú;* ὀ-ρέγω (?); *rectus;* lith. *rą́žyti-s;* old ir. *recht;* goth. *raíhts;* angl.s. *rìht;* engl. *right.*

𐬫𐬀𐬫𐬌𐬎 (so J.*), y. 51, 13, gen. s. m. of 𐬀𐬌𐬎 (which see), of the just, recti; so the pahl. trlr. first reported as to root and form with *î avêjakŏ;* Ner. however less accurately with merely *nirmalatâ;* pers. (*i*) *khâlis.*

𐬫𐬌𐬎 (so J.*), adv. acc. nt. aright, recte; y. 30, 3, 6; y. 44, freq.; y. 48, 9; 49, 6; 51, 5; so the pahl. trlr. first recognised in y. 44 with *râstŏ;* Ner. *satyaṁ;* pers. *râst;* so at y. 48, 9, *râstŏ*, but Ner. *saralatayâ;* Ner. *satyaṁ* at y. 49, 6, and at y. 51, 5.

[𐬫𐬌𐬎 may show 𐬫 as substitute for 𐬎, 𐬵, in an out-sound, or it may represent 𐬎 + sign of nom. (?), or we have before us a root form 𐬫 + 𐬎𐬌𐬎, cp. *tvaksh* from orig. *tvak;* so recalling ind. *ṛj* + an *s;* cp. also *yúj, yúñj-; conjunj-, con-junx-.*

But another interesting question forces itself upon our attention. Of course we must endeavour to account for 𐬫 standing by itself and

alone at the end of a word, and we naturally first think of the 𐬭 as = *rt*, *ṛt*, 𐬌 and 𐬭𐬀𐬎; 𐬨𐬀𐬭𐬀𐬎𐬭𐬀 = *amṛ́ta*, 𐬨𐬀𐬭𐬀 = *ṛtá*. I feel also quite convinced that the word 𐬨𐬀𐬭 which we have some sixteen (odd) times in composition is also an iranian *ṛtá* (nothing more nor less); and in fact it might be indeed often (𐬨)𐬨𐬀𐬭; 𐬨 with inherent 𐬀; or see 𐬴𐬭𐬀𐬎𐬨𐬀𐬭 beside -𐬨𐬀𐬭, etc., etc.; these many var. lend possibility even to an 'evil' 𐬵𐬀𐬭𐬨𐬀𐬭 (so) (cp. 𐬵𐬀𐬎𐬨𐬀𐬭𐬀𐬨𐬀𐬭), the second 𐬀 of an 𐬨𐬀𐬭𐬀 being absorbed). So our 𐬨𐬀𐬭𐬨𐬀𐬭𐬀𐬎 is**ṛtá-(ṛtena)-svar*(so), 𐬴𐬵𐬨𐬀𐬭𐬀𐬨𐬀𐬭𐬀𐬵𐬀𐬭𐬀𐬨𐬀𐬭 is **ṛta-krátumant* (in spl., sic), 'thoroughly endowed with understanding', 𐬵𐬀𐬎𐬨𐬀𐬭𐬀𐬨𐬀𐬭 is **ṛta-dānu* (sic), 'full-flowing', 𐬨𐬀𐬭𐬀𐬨𐬀𐬭 is **ṛta-bâhú-* (so) 'having thoroughly strong arms'; *ṛtá-jyena*', 'with thoroughly good bow-string', *ṛtá-peçase* 'of splendid appearance'; so still more in analogy *ṛta-yúk* 'well yoked-on', etc. If -𐬨𐬀𐬭 in these composita be equivalent to 𐬨𐬀𐬭𐬀 and 𐬨𐬀𐬭𐬨 (in fact, as said above, an 𐬀 might be inherent in this 𐬨 as = 𐬨𐬀), and to 𐬨𐬀𐬭𐬀𐬎 = *ṛtá*, then let me suggest a further query. 𐬨𐬀𐬭 and 𐬨𐬭 as = *ṛt*, and 𐬭𐬎 as = *ṛt* seem to presuppose a *disappearance of the 'r' sound*, cp. *arta*, etc. Is this presupposition at all sound? No one doubts that some at least of our zend characters are overgrowths, or on the contrary half-empty shells; 𐬯 for instance never meant originally merely *ñ*. Does not our 𐬨, as well as 𐬭, represent at times something more than *sh* (š, š) which is its usual meaning?; may it not in some other of its occurrences represent also the debris of an 𐬨𐬌 *rš?* The first stroke of 𐬭 might often in Mss. have been contracted from an 𐬌 in an 𐬨 + 𐬌, and 𐬨𐬭𐬨 seems clearly at times an 𐬨𐬨𐬌𐬨, and 𐬨𐬨 = an 𐬨𐬌𐬨, for these forms have actually survived; cp. 𐬵𐬀𐬭𐬨𐬀𐬭𐬨𐬀𐬭𐬨𐬀𐬭𐬨𐬌𐬨, 𐬵𐬀𐬭𐬀𐬨𐬀𐬭𐬨𐬌𐬨, 𐬴𐬨𐬨𐬀𐬭𐬨𐬌𐬨, (so) 𐬵𐬨𐬨𐬨𐬨𐬨𐬌𐬨, etc.; cp. also *aršvañt-* in paitiaršvant (see Justi's Namenbuch, p. 485); notice also the peculiar apparent omission of 𐬌 in 𐬭𐬨𐬀 = 𐬭𐬌𐬨𐬀. A restoration like this might ac-

*¹ see Z. D. M. G. III. Heft s. 581, '95.

count for 𐬞𐬀𐬎𐬹; as the forerunner of 𐬞𐬀𐬵. Certainly 𐬞𐬀𐬵, 𐬞𐬀𐬎𐬹 alone as = '*ṛt*' seem to call for some explanation; our 𐬞𐬀𐬎𐬹 seems clearly just the word to give it].

–𐬞𐬀𐬵𐬀»»-𐬞𐬀𐬎𐬹, truthfully-speaking, recte-loquens, that is to say, 'orthodox', and also 'sincerely faithful' in all professions; n. s. m. 𐬞𐬀𐬵𐬀»»-𐬞𐬀𐬎𐬹 (so J.*), y. 31, 12; 49, 9 recte-loquens; so the pahl. trlr. first recognised at y. 31, 12 with *zakich î râstŏ gûftâr* (so the pers.); Ner. *satyavaktâ* and at y. 49, 9 *zak î râstŏ-gôbishnŏ* (so the pers.); Ner. (NB.) mistaking the *î* as the sign for the gen. with *satyavacanasya;* cp. ind. *ṛtavâkénâ*.

𐬞𐬀𐬙𐬌»𐬌𐬎𐬹, speaking truth, uttering the correct doctrine, verum-verbum-loquens; dat. s. m. 𐬞𐬀𐬙𐬌»𐬌𐬎𐬹, y. 31, 19 (J.* 𐬞𐬀𐬙𐬌»𐬌𐬎𐬹 (sic)), y. 44, 19, literally 'to the one provided with the true-word' (but see the following article). Otherwise giving it another realistic sense, we should see in it 'the orthodox asserter of the true religion', 'veram-fidem-confesso'; others might prefer 'to the man who makes his word the truth', 'having his word verified' or 'fulfilled', dictum-suum-re-vera-constituenti. 𐬞𐬙𐬌» + 𐬌𐬎𐬹 (or perhaps 𐬞𐬙𐬌» + **𐬞𐬀𐬎𐬹). The pahl. trlr. (y. 44, 19) merely reports the literal sense of the first member of the compos.; but Ner. *satya-vaktâ;* pers. *ân û i râst;* (the pahl. mistakes the next word which however must be discussed elsewhere). **𐬌 being sandhi.

[–𐬞𐬀𐬵𐬀»»–𐬞𐬙𐬌»𐬌𐬎𐬹*(K.[4]?); so some might prefer as a compositum; 'the correct speaker of words (the orthodox)', or 'the verifier of works (by deeds)', 'the keeper of promises' gen. pl. 𐬞𐬀𐬵𐬀»»-, y. 31, 19, of, or 'over', the correct-speakers, or 'verifiers of words (by deeds)'; so the parsi-pers. seems to indicate (?) with *râst-gôbishn* for the two (united?) words; but the pahl. trlr. has separate renderings, *arshûkht gôbishnŏ;* Ner. *satyoktaye vacasâm*].

𐬞𐬁𐬵𐬞𐬙𐬌»𐬌𐬎𐬹 (sic), y. 29, 5 (J.* 𐬞𐬁𐬵𐬞°); 53, 9 (J.* –𐬌𐬎𐬹 (𐬞𐬁𐬵𐬞–: In view of 𐬞𐬀𐬵𐬙𐬌𐬎𐬹 we naturally should refer this word to an 𐬞𐬙𐬌𐬎𐬹, (as to which see below); but we are somewhat tempted to consider it apart, and to restore it as 𐬞𐬀»𐬵𐬙𐬌𐬎𐬹 to an -»𐬵𐬙𐬌𐬎𐬹, (𐬞 is as in 𐬞𐬁𐬵𐬞𐬀𐬵𐬞𐬀 = 𐬞𐬀-). The 𐬵𐬵 would be an accidental mechanical degeneration for

» as perhaps in for ; cp. ind. *jîvâtu;* is often miswritten for », and the second stroke may well have replaced an ; but this latter recalls at once the original avesta-pahl. which represented » (among other sounds), the first stroke of was positively at times an orig. pahl.-avesta sign for = *î*. The fact that the in shows another and a separate attempt to reproduce an original *j*, which sometimes reproduced , by no means proves that for was not a different and separate attempt to reproduce the same original avesta-pahlavi character (or its equivalent). So that results as a dat. sg. masc. adj. to - = 'to the aright-living'. So far we might avoid a = 'to live' in zend; but we seem however to be well forced to accept such a root with such a meaning; see below. As regards the first in the reading (K.[5]), if any scholar insists on retaining it, I would simply emend it (the first) as one of the very common miswritings of the character for ; is difficult, as a fully accepted reading here, if not impossible. If and when emended to , it should be treated as above. Otherwise as a declensional form of the following word with - for -. That is to say, the word should be taken as , or . [I left two mechanical errors in the Gâthas at pp. 26, 27 [°*-jîv*°] should of course follow -, not -; see the comm. where all is right; and on Ner. note 6; read 'so all Mss.; read °*vane*'].

[-], recte vivens, aright living; dat. s. m. (?) = , y. 29, 5 (so; see above) to the right-living (, y. 50, 2. NB. I prefer (?) now a nom. sg. here to acc. pl. (=*-îns*)); cp. for the dat. *form only* ind. *dhiyé* to *dhî;* so the pahl. trlr. first at y. 50, 2 by *pavan râst-zîvishnîh;* so one Ms. and the pahl. text of the pers. trlr., or *pavan râstîh zîvishnîh*, probably free as to form, though the first may be a *bahuvrîhi*. Ner. however is boldly free with *satyena jivet;* so also at y. 29, 5, and this whether

is to be restored, or , *ghal râstŏ-zîvishnŏ* (see above); Ner. *satyajîvane*** (sic); pers. *râst-zîstan*. [Always supposing this *to be orig. this compos. is again important as showing a = 'to live' (see above); could not be compounded with = 'to conquer' here (though the two words may have arisen from the same original). It also sheds light on of y. 38 where I rendered 'having reference to life', freely '(mothers) of our life']. (* as acc. pl. (?)).

, f.?, justification, maintained, or restored claim to character, rectitudo, expurgatio; n. s. , y. 31, 5 (so J.*); so the parsi-pers. decides for us by *râst*, translating however a pahl. text which seems to have got into a curious shape, as it may be *avŏ rashn* (p. 454). At all events the pers. trlr. decides us for this general sense. I render 'whence is my moral indemnification', my 'justification', 'the proof that I am in the right'. Several years ago in my old and privately circulated edition, and before any one had printed such an opinion, I compared indian *ṛshi;* 'to which religious and patriotic interests my prophet *belongs*'. But on the whole I revert to the indication of the pahl. trlr. Ner., let it be remarked, is curiously astray, though he may by accident report a correct idea. He read his pahl. text *avi-rash* (or *'a-rash'*) 'without a wound' *acchedaḥ*. The person who is 'justified' does indeed escape the 'wound'; but this was hardly the actual course of Ner.'s thought. Once more notice how widely Ner. at times differs from his original the pahlavi, at least as that original is reported in our extant pahlavi Mss.; (sometimes of course he bears testimony to the readings of lost pahlavi Mss.) I explain as an + ; cp. .

, rectus, elatus, right, true, sublime,

n. s. m. , y. 51, 5, 11,

inst. sg. nt. , y. 44, 9,

n. pl. m. , elati, justi,

instr. pl. nt. , y. 28, 6; + (so) ; cp. ind. *ṛshvá;* so the pahl. trlr. first indicated with *râstŏ*, Ner. following with forms of *satya*.

, y. 31, 12, n. s. m. (so J.*), recte-loquens, correctly and truthfully speaking

(or possibly 'with sublime utterance'); so the pahl. trlr. first rendered as to base and form with *zak î râstŏ-gûftar* (so the pers.); Ner. following with *satyavaktâ.*

𐬵𐬀𐬭𐬎𐬀, y. 44, 9 (so J.*), instr. sg. nt. elato, recto; so the pahl. *râst;* Ner. *satyo* (*-aḥ*), both as nom. as if they had read 𐬵𐬀𐬭𐬎𐬀-; so pers. *râst*, inserting *kih*, *kih râst;* so our Oxford photo' of D. (Pt.[4]) (*mûn râst*, but the '*mûn*' is from a later hand).

𐬵𐬀𐬭𐬎𐬀𐬌𐬎𐬀, y. 29, 3 (so J.*), sublimes, sublime, holy, just; so the pahl. *î râst;* Ner. in this case exactly following with *satyâç-;* pers. *râst.*

𐬵𐬀𐬭𐬎𐬀, y. 51, 5 (𐬵𐬀𐬭𐬎𐬀 J.* NB. 𐬎 for 𐬌 as sometimes in pahlavi), 11 (so J.*); justus, righteous, honest; so the pahl. at y. 51, 5 as to root and form *râst;* but Ner. differs freely with *saralayâ;* pers. *râst:* so at y. 51, 11 pahl. *râstŏ;* but Ner. again freely with *satyatayâ;* pers. *râst.*

𐬌𐬎𐬀𐬵𐬀𐬭𐬎𐬀, y. 28, 6 (J.* 𐬌𐬎𐬀𐬵𐬀𐬭𐬎𐬀 (so)), rectis, vel elatis, with true, or sublime (hymns or 'words'); so the pahl. trlr. first indicated as to sense and form with *pavan zak î râstŏ;* Ner. *satyâbhis;* pers. *pah ân i râst.*

𐬵

-𐬵𐬀𐬭𐬀, firmus, strenuous;

n. s. 𐬵𐬀𐬭𐬀, y. 30,7 (J.* -𐬭𐬀)

dat. s. 𐬭𐬀𐬎𐬀𐬭𐬀, y. 44, 20 (J.* 𐬀𐬵𐬭𐬀).

loc. s. 𐬀𐬵𐬎𐬀𐬭𐬀, y. 45, 10 (J.* 𐬀𐬵𐬭𐬀);

I cannot add to the suggestion in the comm. p. 442, which see for details. With regard to Justi's admirable query as to *a* + *nam;* cp. ind. *ánâmin;* see RV. III, 62, 5, *çúcim arkaír bṛ́haspátim adhvaréshu namasyata, ánâmy ója ấ cake* (unbending strength); also RV. VI, 8, 6, *asmấkam agne maghávatsu dhâraya-ánâmni* (*sic*) *kshatrám ajáraṁ suvīryam* (unbending rule). See for suff. *-an* after *m nikâmabhis, khấmani, pṛthu-gmấnam, jmán* (loc.); the pahl. trlr. certainly seems to report an *a* priv. at the first two occurrences. But I still have the impression that 𐬵 in the sense of the ind. *in, iná,* affords the best explanation, 'the energetic'; cp. *for form only, hánman,* 'blow', 'push'.

[illegible], y. 44, 20 dat. s. nt. (?) 'for aggressive power', in vigorem-robustum; the pahl. trlr.'s *astûbŏ* may be meant as a gen. by position: 'by which also the *kîk*** is a bestower of an unbaffled *spirit...*'; Ner. more distinctly reports an oblique case; pers. *bî ĉâjiz* (***kayak*).

[illegible], y. 45, 10, in (vi) nonflexa, in-strenuitate**, 'in strenuous'. The pahl. trlr. here reports an earlier reading somewhat to the effect of [illegible] for [illegible] with the very interesting meaning *'pavan zakâî shemîh'* 'with another name' which of course shows that he understood the zend word to contain an a priv. 'having no name'; i. e. 'inexpressible'. So I indeed rendered alternatively 'ultra vim sermonis', so Ner. followed with *anyanâmataya***; so also the pers. *pah dîgar nâmah;* cp. ind. *ánâmin;* it may well be that they are right.

[illegible], m. pars, party, portio, share; gen. dual m. [illegible], y. 31, 2 (J.* [illegible]) duarum partium; [possibly [illegible] in y. 48, 1 (J.* [illegible] so corrected by original pen) in a compositum [illegible] if used as stem, or as instr. sg. (adverbial) = 'as a lot', or 'share', 'as our portion'; (see however the alternative conjecture that [illegible] may have displaced an [illegible] = [illegible], 3d sg. impf. of [illegible] = 'to be', see comm. p. 567); cp. ind. *áṅça*, etc., to *aç*, *açnóti*, (so Whitney); cp. *ânáṅça* (perf.)].

[illegible](?), res promota, n.pl. nt. (?) [illegible], y. 48, 1 (J.* [illegible], so corrected by original hand); either read [illegible] 'was' (sg. verb with nt. pl.) 'advanced, res promotae [illegible] (to [illegible]; ind. *cyu*)' or read [illegible] = [illegible] 'as our portion *were* advanced those interests falsely proclaimed as 'theirs' forever by the hostile party'. We are forced, as Justi was, to consider the texts as they stand; and the chief objection to a recognition of another form of [illegible] (see y. 31, 2) as adv. instr. [illegible] is that the resulting sense is too 'good' (so to speak), that is to say, it sounds too natural and intelligent for the document: 'If by his energetic adjustments the asha-one (or 'he with pointed energy') slays the Lie-demon, when, as (our) promoted share [illegible] (so),

or (so) 𐬀𐬞𐬀𐬎 + 𐬀𐬞𐬀𐬎) *are* what things were proclaimed as deceits, (our share) in deathless life (and so acknowledged) by daêva-worshippers and by (faithful) men'. Or meaning 'when the things apportioned to us are proclaimed as if deceptive (by the Lie Druj) . . .'.

Such translations exact consideration in view of the language before us. Another cast would be: 'when we have got as our portion what was fraudulently (?) claimed by [the adherents of] that lie-demon [the patron-spirit of the hostile army or hordes, this decision being acquiesced in, and so 'acknowledged as settled] by daêva-worshippers and by (faithful) men' 𐬀𐬞𐬀𐬎 . But to propose a fresh emendation I read (S.B.E. XXXI, 1887) (so) 𐬀𐬞𐬀𐬎 . (𐬀)𐬞𐬀𐬎, 'those things (nt. pl. with sg. verb) have been advanced', (following the hint of the pahl. trlr. *frâz gûftŏ aîgh lâ yâmtûnêdŏ*). Ner. seems to imitate the outward shape of 𐬀𐬞𐬀𐬎.𐬞(𐬀), which he may have read as something like 𐬀𐬞𐬀𐬎 + 𐬀, 𐬞, see his *çikshati*. Or does Ner. emend in the sense of 𐬀𐬞𐬀𐬎 = 'portion' from this his *çikshati* = 'learns as 'claimed''? (Notice in passing the extraordinary error which would be involved in declaring Ner. to be an 'echo' of the pahl. trlr. here).

𐬀𐬞𐬀𐬎, m. angor, oppressio, tormenting-oppression; (2) in the personal sense, as oppressor;

acc. pl. 𐬀𐬞𐬀𐬎, y. 46, 18 (J.* 𐬀𐬞𐬀𐬎 (so 𐬀 for 𐬀));

acc. pl. 𐬀𐬞𐬀𐬎, y. 44, 14 (so J.* with accidental 𐬀 prefixed); the pahl. trlr. merely reports an opinion (in the general sense only correct); but apparently founded upon 𐬀𐬞𐬀𐬎 + 𐬀 priv. recalled by the external shape of the word, *anâstîh*, y. 46, 18 and *anâstîkârân*, y. 44, 14 (so corr. misprint).

[I think that the form 𐬀𐬞 in 𐬀𐬞 is caused by the following 𐬀, 𐬞 being the root; cp. 𐬀𐬞(𐬀), acc. 𐬀𐬞 and 𐬀𐬞, etc. (also 𐬀)], related to ind. *áṅhas*, but not of analogous form; cp. angor, angst, etc., the original idea being 'tortion'.

𐬀𐬞𐬀𐬎, oppressor, n. s. m. 𐬀𐬞𐬀𐬎, y. 34, 8 (so J.*); 46, 18, (J.* 𐬀𐬞𐬀𐬎 (so corrected(?)); the pahl. trlr. here again fails entirely

to indicate the root, (if indeed he, or his predecessors, had a legible text from which to translate); he renders *anâstîh* again. Some accidental influence seems to have affected him.

[That the pahl. trlr. knew how to recognise a nom. agentis and nouns in 𐬀𐬭𐬯– is clear; see

varzîḍâr = 𐬯𐬀𐬭𐬵𐬌𐬛𐬀𐬭, y. 29, 6

marenchînîḍâr = 𐬚𐬀𐬭𐬉𐬙𐬌𐬥𐬌𐬛𐬀𐬭, y. 32,13

zôtar pahl. for 𐬵𐬀𐬭𐬎, y. 33, 6

dâḍâr „ „ 𐬛𐬀𐬛𐬀𐬭𐬎, y. 44, 7

sâstâr pahl. for 𐬚𐬀𐬭𐬎𐬀𐬭, y. 46, 1

frîftâr „ „ 𐬯𐬭𐬌𐬥𐬀𐬭, y. 49, 2

frâzdakhshakînîḍâr = 𐬯𐬭𐬀𐬵𐬛𐬀𐬳𐬀𐬐𐬌𐬚𐬌𐬙𐬌𐬛𐬀𐬭, y. 51,3;

and at y. 45, 11 𐬯𐬭𐬀𐬚 is recognised with *akh*. On the other hand he guards us against mistaking 𐬯𐬭𐬀𐬙 for such a form at y. 44, 4, while again he is wholly free or careless with the familiar noun in 𐬀𐬭𐬯– in still other places, cp. y. 48, 12; 51, 11 (?); 15, 1, etc.].

𐬐𐬀 = ind. *e*.

𐬐𐬀𐬭𐬌𐬐𐬀 (+ 𐬚), y. 31, 14 (written 𐬐𐬀𐬭𐬚, so J.*) 3d sg. pres. indic. of 𐬉, 𐬐𐬀 (which see), it (lat.), 'goes'; so the pahl. trlr. first recognised as to root, using however the pret., or participial form *maḍô*, Ner. following with *âgatam;* that he did not deliberately mistake this present for a preterit is certain.

–𐬛𐬌𐬵𐬌𐬐𐬀, nt. and m., damnum, malitia, noxa, vengeful injury; (personally used) m. maleficus, harmful wretch;

acc. s. m. 𐬀𐬵𐬌𐬛𐬌𐬵𐬌𐬐𐬀𐬚-, y. 34, 4

dat. s. nt. 𐬀𐬵𐬌𐬛𐬌𐬵𐬌𐬐𐬀𐬚, y. 32, 16; 46, 7, 8

gen. s. nt. 𐬵𐬌𐬛𐬌𐬵𐬌𐬐𐬀𐬚, y. 31, 13, 15

gen. pl. m. 𐬀𐬵𐬌𐬛𐬌𐬵𐬌𐬐𐬀𐬚, y. 30, 8; 32, 7. 8; so the pahl. trlr. first indicated with *kînŏ*, y. 34, 4; *kînânŏ*, y. 32, 16, (pl. for sg.), *pavan . . . kînŏ*, y. 46, 7 (see *kînŏ levatman*, in the gl.); Ner. *dveshaṁ*, etc.; pers. *kînah; avŏ valman î kînîk*, Ner. *dveshiṇe*, y. 46, 8; sk. *énas* (*â* + *in* (*inv*)); *αἰνός, αἰνῶς, αἴννμαι;* goth. *inilō*.

𐬵𐬀𐬭𐬌𐬐𐬀𐬚, y. 28, 10; 29, 10; 30, 8; 31, 1; 32, 2, 12; 34, 8, 9; 43, 6; 44, 20; 45, 3; 46, 12 dat.

abl. pl. m. or nt. of 𐬀 (𐬀𐬵𐬌 = 𐬀𐬵𐬌𐬀𐬌 which see), to-these, by- (or 'from'-) these, *his;* so the pahl. trlr. as to base and form with *avŏ valmanshân, pavan valmanshân, min valmanshân, pavan ashân* (y. 45, 3), *valmanshân* without *pavan, avŏ, min,* or *î,* as oblique by position, or else fully entitled to be read as meaning *pavan, min, avŏ,* or *î valmanshān* on account of the frequent occurrences where those forms are added; sometimes the mere fact of position made the insertion of the prep. seem awkward; cp. sk. *ebhyás; hi-bus, i-bus,* etc.

𐬀𐬵𐬌𐬀, y. 29, 6 (so J.*) adv. sic, thus; so the pahl. trlr. first indicated for us with *aêtûnŏ;* Ner. *evaṁ;* pers. *êdûn;* cp. 𐬀𐬵𐬌𐬀𐬌𐬎; sk. *evá, evã.*

[Some might well prefer to read here 𐬀𐬵𐬌𐬀, 'not a single 𐬀𐬵𐬌 is found'; but would this expression be so naturally used twice in two strophes near together?; see y. 29, 8; it is possible; but see the keen evidence of the pahl. trlr. at y. 29, 8 and then his evidence here].

𐬀𐬵𐬌𐬀, y. 29, 8 (so J.*), solus, alone, 'as the only one'; this valuable text was first certified and explained to as as distinct from 𐬀𐬵𐬌 (in str. 6) by *aê khadûk;* Ner. *ekaḥ;* pers. *ân yak* (though the trlr. did not forget that some readers would think of a text 𐬀𐬵𐬌𐬀; see his *aêtûnŏ* in the gl.) not that he meant at all to suggest an altern., as so often in similar cases; cp. old pers. *aiva; οἶος = οἶϝος* (alone).

𐬀𐬵𐬌𐬀, —𐬀𐬵𐬌, hic, this;

n. s. m. **	(?) 𐬀𐬵𐬌𐬀,	lat. av.
n. s. m.	𐬀𐬵𐬌	„ „
acc. s. m.	𐬀𐬵𐬌	„ „
instr. s. m.	𐬀𐬵𐬌	„ „
dat. s. m. (?) nt.	𐬀𐬵𐬌	„ „
abl. s. m.	𐬀𐬵𐬌	„ „
gen. s. m. nt. (𐬀𐬵𐬌 —)	𐬀𐬵𐬌 (𐬀 = 𐬀 = 𐬀 + 𐬀 = *y* + *a* = *ya* as in ind. *etásya*);	
loc. s. m.	𐬀𐬵𐬌,	lat. av.
gen. du. m.	𐬀𐬵𐬌	„ „
n. pl. m.	𐬀𐬵𐬌	„ „
g. pl. m., etc.	𐬀𐬵𐬌	„ „
gen. pl. nt. (?)**	𐬀𐬵𐬌	„ „
loc. pl. m.	𐬀𐬵𐬌	„ „
nom. s. f.	(𐬀-)𐬀𐬵𐬌	„ „
acc. s. f.	𐬀𐬵𐬌	„ „
inst. s. f.	𐬀𐬵𐬌	„ „
gen. s. f.	𐬀𐬵𐬌	„ „

gen. s. f. (to 𐬀𐬵-) 𐬀𐬵𐬎𐬀𐬵𐬎𐬀𐬵𐬎𐬀 „ „

gen. s. f. „ 𐬀𐬵𐬎𐬀𐬵𐬎𐬀𐬵𐬎𐬀𐬵𐬎𐬀 „ „

acc. s. nt. 𐬀𐬵𐬎𐬀𐬵𐬎𐬀 „ „

acc. pl. nt. 𐬀𐬵𐬎𐬀𐬵𐬎𐬀 „ „

acc. pl. nt. ** 𐬀𐬵𐬎𐬀𐬵𐬎𐬀𐬵𐬎𐬀 „ „

acc. pl. nt. (so) 𐬀𐬵𐬎𐬀𐬵𐬎𐬀 „ „

= (?) —𐬀𐬵𐬎°, (ə)𐬀𐬵·𐬎° from noun in *'-as'*?; if possible (?) showing a ***tā̊nsi* (?) for *tā̊ni* (or from fem.?); cp. sk. *eshás, eshā̃, etát(d)*.

[to this 𐬀𐬵𐬎𐬀𐬵𐬎𐬀, = hic, this, some writers might prefer to refer 𐬀𐬵𐬎𐬀𐬵𐬎𐬀 (with Roth?) in 𐬀𐬵𐬎𐬀𐬵𐬎𐬀 (so), y. 44, 17, rendering 'this word'; but see how emphatically such a meaning as 'prayer' is called for in the connection; the pahl. trlr. gave the correct indication, with *khvâstar;* Ner. *îhayitâraḥ*.]

𐬀𐬵𐬎𐬀𐬵𐬎𐬀, desiderans; m. optatio, res optata, prex; desiring, prayer, wish, object of prayer;

n. s. m. 𐬀𐬵𐬎𐬀𐬵𐬎𐬀, y. 44, 17, 45, 7.

acc. s. m. 𐬀𐬵𐬎𐬀𐬵𐬎𐬀𐬵𐬎𐬀, y. 28, 7; 43, 10, rem optatam.

instr. s. m. 𐬀𐬵𐬎𐬀𐬵𐬎𐬀 later av.

instr. s. m. *𐬀𐬵𐬎𐬀𐬵𐬎𐬀𐬵𐬎𐬀 „ „

loc. s. m.** 𐬀𐬵𐬎𐬀𐬵𐬎𐬀𐬵𐬎𐬀, y. 28, 4; cp. ind. *ésha, eshá;* so the pahl. trlr. first taught us with his *pavan khvahîshnŏ, khvâstâr*, etc.; Ner. *yâcanâm, yâcanayâ, icchâm, abhîpsayâ, îhayitâraḥ, abhîpsavaḥ.* ** Some would prefer to resolve 𐬀𐬵𐬎𐬀𐬵𐬎𐬀 as 𐬀𐬵𐬎𐬀.𐬀 = 'to desire' (optare).

[𐬀𐬵𐬎𐬀𐬵𐬎𐬀, freshening, inspiring; so some might prefer to render in some of the above connections; to 𐬀𐬵𐬎𐬀 = to 'send forth'; cp. *ishirá, eshá*(1st), *ésha;* the pahl. trlr. does not report this idea; but it may be present in some of the occurrences].

𐬀𐬵𐬎𐬀𐬵𐬎𐬀𐬵𐬎𐬀, y. 30, 7, 8; 32, 7, 8; 34, 1, hœum, of these; gen. pl. m. of (𐬀𐬵𐬎𐬀𐬵𐬎𐬀) 𐬀𐬵𐬎𐬀𐬵𐬎𐬀, 𐬀, which see; the pahl. trlr. recognised an oblique case with *avŏ valmanshân* at y. 30, 8; Ner. *teshâm;* but at y. 34, 1 the pahl. trlr. reports the full gen.-abl. with *min valmanshân;* Ner. *tebhyas* (so).

𐬀𐬵𐬎𐬀𐬵𐬎𐬀𐬵𐬎𐬀𐬵𐬎𐬀, y. 53, 9 per desiderium, 'through the beseeching prayer'; possibly adj., 'supplicating'; inst. s. m. (?), or nt. (?) of 𐬀𐬵𐬎𐬀𐬵𐬎𐬀𐬵𐬎𐬀𐬵𐬎𐬀, an adj.-nominal form from an inchoative stem of 𐬀𐬵𐬎𐬀, 'to wish' (cp. 𐬀𐬵𐬎𐬀𐬵𐬎𐬀𐬵𐬎𐬀); so the pahl. trlr. first indicated with (*afshân*) *bâvîhûnastŏ;* Ner. *samîhitaṁ*.

[It is hardly 2d sg. imper. (?), or as a first sg. conj.].

𐬀𐬎𐬀𐬌𐬌𐬀𐬵𐬀𐬌𐬌𐬀𐬵𐬀𐬌, 'possessing one's wish'; 'able to do what one will'; secundum-optationem-suam-dominans; a. s. m. 𐬀𐬵𐬀𐬌𐬌𐬀𐬵𐬀𐬌, y. 28, 9; see texts for pahl., etc.

𐬀𐬌(ɛ)𐬵𐬀𐬌𐬌𐬀𐬵𐬀𐬌, m., incursionis furia; the demon of furious raid; anger; assaulting fury;

n. s. m.	𐬀𐬌ɛ𐬵𐬀𐬌𐬌𐬀𐬵𐬀𐬌	y. 29, 1; 48, 7.
acc. s. m.	𐬀ɛ𐬌(ɛ)𐬵𐬀𐬌𐬌𐬀𐬵𐬀𐬌	y. 29, 2; 30, 6; 49, 4.
acc. s. m.	𐬀ɛ𐬌ɛ𐬵𐬀𐬌𐬌𐬀𐬵𐬀𐬌	lat. av.
instr. s. m.	𐬀𐬀𐬌ɛ𐬵𐬀𐬌𐬌𐬀𐬵𐬀𐬌	„ „
dat. s. m.	𐬀𐬀𐬌(ɛ)𐬵𐬀𐬌𐬌𐬀𐬵𐬀𐬌	y. 44, 20.
abl. s. m.	𐬀𐬵𐬀𐬌ɛ𐬵𐬀𐬌𐬌𐬀𐬵𐬀𐬌	lat. av.
gen. s. m.	𐬀𐬌𐬌𐬀𐬀𐬌ɛ𐬵𐬀𐬌𐬌𐬀𐬵𐬀𐬌	„ „

(= 𐬀𐬌𐬌𐬀𐬌𐬌𐬀𐬌ɛ–, 𐬌 = 𐬀𐬌 = 𐬀 + 𐬌 = *y* + *a*; cp. ind. *-asya*); so the pahl. trlr. first indicated with *khêshm* (or *aêshm;* pers. *hishm;* Ner. *kopâluḥ, âmarshasya, âmarsheṇa, kopaṁ*, etc.; cp. *οἶμα, οἰμάω;* cp. ind. *ishmín, ishmá-s*;* cp. also *Ἀσμοδαῖος*, Tobit, chap. III, 8, i. e. *aêshmô-daêvas* (the hebrew form is not the original).

𐬀𐬀𐬌(ɛ)𐬵𐬀𐬌𐬌𐬀𐬵𐬀𐬌, y. 44, 20 (J.* 𐬀𐬀𐬌𐬀𐬌𐬌𐬀𐬵𐬀𐬌 (so)) 'to the demon of rapine'; 'to furious wrath (of assault)'; the pahl. first reported the dat. with *avŏch*, following the noun, or preceding the verb.; Ner. defective; see the place with several words untranslated.

𐬀𐬀

𐬀𐬀𐬎𐬀* (?), f. oppressio (?), fate (?), etc., 'bond'; (or alternatively (my) 'certainty' (?), (my) 'tradition' (?)), 𐬀𐬀𐬎𐬀𐬌, y. 48, 9 (J. *𐬀𐬀𐬎𐬀𐬌)

accusat. sing.	𐬀𐬀𐬎𐬀𐬌	lat. av.
n., acc. (?) pl.	𐬀𐬀𐬎𐬀𐬌𐬌𐬀𐬀𐬌	y. 32, 16;
cp. also	𐬀ɛ𐬌𐬀𐬀𐬎𐬀𐬌𐬌𐬀𐬀𐬌	yt. 22, 17.

The etym. 𐬀𐬎 + 𐬀 = *â* + *iti?* seems very flat, and would give the 'good' meaning '(my) 'yea', (my) 'certainty', (my) 'tradition''. Perhaps the word is 𐬀𐬎𐬌𐬀; 'my chain', or 'bond'; but see below at y. 32, 16 and y. 48, 9; the trlr. translates practically in the same way; (y. 32, 16) *amat zak î li hâvishtŏ âshkârakŏ yehevûnêḏ zak î pavan gûmânîkîh;* (y. 48, 9) *zak î li hâvishtŏ râî âshkârakŏ yehevûnêḏ.* The question at once arises: have we an alternative translation to *hâvishtŏ* (or *in hâvishtŏ*), an alternative which appears in both places?; or is '*hâvishtŏ*' merely a natural explicative of '*âshkârakŏ*'?; or was not *hâvishtŏ* the first idea conceived with the naturally follow-

ing *âshkârakŏ* as supplementary?' I think it highly probable that *hâvishtŏ* arose from a mistaken, or partially mistaken, decipherment of the old pahl.-avesta characters. [The discussion will seem complicated to those not habituated to avesta-pahlavi exegesis; nevertheless I will continue it for the benefit of that exceedingly small number of readers who alone can understand the first principles of such an argument. The ancient pahl. av. characters which were recognised as سدوک-دیه were of course something like دیه-ددن; but pahl. د also equalled ر = as well as ـد = *â*, and ـن often represents *th*, cp. ماسیدگ = *mânthar* (otherwise *mânsar*), etc. It would have been no difficult change to write ـسن for ـددن, and to understand this as دیه; for ـن = د often represents دیه; but ـدیه also spells *havish-*, which may well have suggested *hâvishtŏ* (disciple); and this naturally called for *âshkârak* (what is 'evident' to the disciple). Was this erroneous transliteration partially correct, and should we at least read gâthic دیه-سدوک for دیه-سدوک which might suggest ر-سدوکددد nom. pl. with masc. or fem. noun (ک with inherent د, zend-pahl. ی as so often equalling late-avesta یی = *y* with inherent د)? Or دیه- representing an irregular nom. pl. دیه-; cp. *bhûmîs*, etc. And this would give us: 'over what *things are* truths (see *âshkârak*), and over what *are* doubtful'. Or indeed (again) سدوک-دیه and ددن-ک-سد might be sg. (?) f. 'over what *is* the true and *what is* the doubtful'. This is simply presented for those who study the original pahlavi-avesta alphabet, and who have already followed my suggestions in this line; and it is meant in no dogmatic spirit. To try an alternative solution; following up the decipherment of سد as = orig. pahl. av. د = ر (*h*); (so possibly with the primitive pahlavi-avesta) we might ask whether we have not a form of دیه 'to bind' before us. May not سدوک as 'ر-دوک' mean 'a chain', or 'bond', 'having power over what *is* my bond and *over what is* my doubt (or 'terror''? (so Justi also as to this last.)) Or (once more) deciphering *âithi-* (with most), may not the pahl. trlr. report a meaning analogous to the ind. *âitihya* (or 'ê-')

= 'the oral tradition' (*â + iti*, that is to say 'thus indeed')? Accepting this one might render: 'do I indeed know if ye rule over aught, over what is my 'yea' and my 'nay'?'; over 'my certainty and my doubt'; see the pahl. trlr., etc. Otherwise we must fall back on the tame explanation, and cp. *â + îti* (*itî*) = '*éti*', 'over what happens to me (or over (?) my 'arrival' (at my aim or 'destiny')'), and over my doubt (or 'terror')'. But Justi could not resist the force of the other important connection in which -𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀 (so) stands for 'terrible' which meaning is also attested by a pahl. trlr.; cp. yt. 22, 17 where 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀 is translated . . *maman pavan zak î bîmgûn î târîk î sahmgûn*. . If the two forms 𐬞𐬀𐬎𐬎𐬀 and 𐬞𐬀𐬎𐬎𐬀𐬌𐬎𐬀 (so) are connected, which seems at first sight so probable, the sense 'terrible' suiting in all three connections, then the pahl. trlr. of the gâthas is utterly astray as to the word. But I regard it as not only desirable but necessary for us to possess clear instances, and many, which prove that the pahl. trlrs. are not infallible even as to the particular in which they are almost always so valuable; viz. in giving the indication of the general sense.]

𐬀𐬎𐬎𐬀, y. 28, 11; 31, 2; 33, 1; 44, 11; 50, 10; 53, 8; 'through these (instrumentalities)'; his; instr. pl. nt. of 𐬀, 𐬀𐬎, pron. stem, (which see) used adverbially. The pahl. trlrs. treat this form variously. At y. 28, 11, strange to say, the report seems almost modern in its intelligence unless indeed the forms *pavan nikîrishnŏ* = 'in-regard (to this)'; Ner. *sunirîkshaṇatayâ;* pers. *pah nigarîdan* resulted from some accidental circumstance, so that the ancient scholars blundered into a true exegesis; but see this same explanation at y. 31, 2; 33, 1; while at y. 44, 11 we have the literal *min valmanshân;* Ner. *tebhyaḥ;* pers. *az ôshân:* so also (*pêshich*) *valmanshân*, etc. at y. 50, 10. But at y. 53, 8 the trlr. (possibly not the same person) either follows some old exegesis which has not otherwise survived, or some other text than the one actually re-copied by himself on the paper close beside his pahl. rendering. And this last is of course quite possible. He was evidently misled by some views of the word 𐬀𐬎𐬎𐬀 in the same strophe. There this not difficult form is curiously rendered by *anayâtûnishnŏ;* Ner. *anâgantâ* as if it were provided with an *a* priv. I can only explain this by supposing that some previous Mss. had

as an adv. form meaning 'not-toward', possibly also for . Or this latter might have 'emended', by reduction, to (sic).

[(?), a conjectural reading at y. 50, 10 as meaning 'the mountains' with reference (I believe) to the gorges and valleys of mountains, to a root (?); cp. ind. *châ chyâti* (W.) (*châti*), = 'to cut up'.

This was an interesting and laudable conjecture; but no Mss. afford any clue to such a text, or to any approaching it, and I think it is now abandoned. The Mss. forms are , , , . J.* has ; but the sign of cancel has been placed over the last letters].

= ind. *o*.

-, nt. gratification, encouraging help, gratum, auxilium amicum, acc. s. nt. , y. 29, 10 (so J.*), [the form is related to - as is to -, etc. see Justi's wortbildung, handbuch s. 369, so the pahl. trlr. first pointed with *aîyyârîh; sâhâyyam; pers. yârî;* to the root ind. *ókas; uc, ucyati.* Justi however preferred to associate it with an to a = ind. *vah.* Some prefer the meaning 'strength' aside from any element of 'gratification' to the root of ind. *ug-rá* which is considered to be the same as that of -; ind. *ój-as* (which see).

, y. 32, 10 (so J.*) 3d sg. med. pret. (impf.(?) or aor.) of an (so better than)'he said', dixit. So the pahl. trlr. first rendered as to root and form with *yemalelûnd;* Ner. however either mistook the form with his *brûte;* or had some different text; so the pers. with *gûyad;* or both were careless as to the precise form; and this of course was often the case with them.

- (
(so J.*) which see), y. 43, 12, 2d

sg. imper. *s* aor. of 𐬵𐬀𐬙, command thou (not); impera.

The pahl. trlr., reporting the ancient opinions, preserves the root and the 2d pers., but he does not report the imper.; pahl. *lak ... madam gûft;* so Ner. *avocaḥ;* the parsi-pers. trlr. mistakes the bearing of the pahl. *lâk* (with *tu-râ ... guft*).

The later accretions of opinion as regards 𐬌𐬀𐬵𐬀𐬙 seem to have reflected on the exegesis of 𐬌𐬀𐬵𐬀𐬙𐬎𐬌 with an unfavourable result.

𐬵𐬀𐬙, to say, to speak, dicere;

stem 𐬌𐬀𐬵𐬀

3d sg. pres. act. 𐬌𐬀𐬵𐬀𐬙𐬌, l.av.

3d sg. pres. med. 𐬌𐬀𐬵𐬀𐬙𐬌𐬍 „ „

stem 𐬵𐬀𐬙

1st pl. pres. med. 𐬵𐬀𐬙𐬌𐬍𐬎(𐬎)𐬍 „ „

1st sg. pret. med. 𐬵𐬀𐬙𐬌 „ „

3d sg. pret. med. (so) 𐬌𐬍(𐬎)𐬵𐬀𐬙𐬌 „ „

3d sg. pret. med. 𐬌𐬀𐬵𐬀𐬙𐬌𐬭 „ „

3d sg. opt. med. 𐬌𐬀𐬵𐬀𐬙𐬌𐬭𐬌 „ „

1st sg. conj. med. 𐬌𐬀𐬵𐬀𐬙𐬌𐬌, y. 50, 11.

stem *sa* aor. 𐬌𐬀𐬎𐬵𐬀𐬙

2d sg. imper. act. 𐬌𐬀𐬎𐬵𐬀𐬙𐬌𐬎, y. 43, 12, direct, command; part. pres. med.

stem** 𐬌𐬀(𐬌𐬌)𐬎𐬍𐬵𐬀𐬙

n. s. f. 𐬌𐬀𐬎𐬍𐬵𐬀𐬙𐬌, l.av.

stem 𐬌𐬀𐬵𐬀𐬙𐬌

n. s. m. 𐬵𐬀𐬙𐬌𐬀𐬵𐬀𐬙𐬌 „ „

n. d. m. 𐬌𐬌𐬀𐬵𐬀𐬙𐬌𐬌 „ „

n. pl. f. 𐬌𐬌𐬀𐬵𐬀𐬙𐬌𐬌 „ „

for the Pahl, etc. see 𐬵𐬀𐬙, 𐬌𐬌𐬵𐬀𐬙; 𐬌𐬀𐬎𐬵𐬀𐬙.

It is better to regard this root as a dialectical degeneration from the indogerm. orig. of 𐬌𐬌 (which see); ind. *vac.*

-𐬌𐬌𐬵𐬀𐬙, nt. strength, vigor;

n. s. 𐬌𐬌𐬵𐬀𐬙𐬌𐬌 lat. av.

n. s. 𐬵𐬀𐬙𐬀 „ „

inst. s. 𐬌𐬌𐬵𐬀𐬙𐬌𐬌𐬌 „ „

inst. s. 𐬌𐬌𐬵𐬀𐬙𐬌𐬌𐬌, y. 50, 3 (so J.*), vigore *1

gen. s. 𐬵𐬀𐬙𐬀𐬌𐬌𐬵𐬀𐬙 lat. av.

acc. pl. 𐬌𐬌𐬵𐬀𐬙 „ „

acc. pl. 𐬌𐬌𐬵𐬀𐬙𐬌𐬍𐬌 „ „

*1 so the pahl-trlr. first indicated as to root and form with *pavan ... aŏjö*. Ner. however mistook the form with *balaṁ*; pers. *buland* (so); parsi-pers. *ôj*; păz. *aŏzh* (H.); cp. sk. *ójas; ὑγιής* augeo; lith.; *áugu;* goth. *aukan;* old. ir. *ōg, úag* (F.).

𐬨𐬀𐬭𐬌𐬯𐬀𐬛, most strong, most powerful, potentissimus;

n. s. m. 𐬵𐬀𐬭𐬌𐬯𐬀𐬛, y. 29, 3

acc. s. m. 𐬜𐬀𐬭𐬌𐬯𐬀𐬛 lat. av.

instr. s. m. 𐬨𐬀𐬭𐬌𐬯𐬀𐬛 „ „

gen. pl. m. 𐬜𐬙𐬀𐬭𐬌𐬯𐬀𐬛 „ „

acc. s. nt.(adv.)=𐬜𐬀𐬭𐬌𐬯𐬀𐬛 „ „

n. pl. f. 𐬱𐬀𐬭𐬌𐬯𐬀𐬛 „ „

acc. pl. f. 𐬱𐬀𐬭𐬌𐬯𐬀𐬛 „ „

suprl. to -𐬰𐬀𐬭𐬌𐬯𐬀𐬛; so the pahl. trlr. first recognised (at y. 29, 3) using however the comp. form *aoj-hômandtar;* pers. *bulaud(î)mandtar* (so); Ner. however, the superl. *balavattamaḥ*. At y. 9, 14 the pahl. trlr. dispenses even with his free comp., using the simple positive, but at y. 566, 2 (Sp.) on the other hand he uses the natural superl. *aoj-hômandtûm*; Ner. *balishṭhatamaṁ* (sic); cp. ind. *ójishṭha* (supl. of root of *ójas*, superl. corresponding to *ójasvant*).

𐬵𐬌𐬭𐬀𐬛, y. 43, 8 (so J.*), 1st sg. pret. med. of 𐬵𐬌𐬭, which see, 'I said (for myself)'; 'dixi'; so the pahl. trlr. expressly indicates (as a first person) with *gûft*, using an otherwise unaccountable word *hômanam* to emphasise the recognised presence of a first person; and his sentence is especially thrown out of a natural rhythm, as so often, by his doing this. Ner. however does not see the true intention of the introduction of this first-personal form, rendering as if it were independent; see the place. (The pahl. is important here, as many might mistake 𐬵𐬌𐬭𐬀𐬛 for a 3d sg. aor. pass.)

𐬵𐬌𐬭𐬀𐬛𐬱, y. 50, 11 (so J.*) 1st sg. conj. med. of 𐬵𐬌𐬭 (which see) 'I declare myself', 'am called', dicar. The pahl. trlr. here simply renders the root or stem which he mistakes for the similar word meaning 'strong'; Ner. translates him in that sense with *balaṁ;* pers. *buland* (as usual). This is however followed by Darmesteter (as usual) and he sees a verb 𐬵𐬌𐬭 to be able' here; 'J'ai force (?) 𐬵𐬌𐬭𐬀𐬛𐬱 comme chantre (*staotâ*) avec ma bouche (?)'; as to this last he follows Spiegel. I wish it to be distinctly understood that, as the result of my long labours, I would give in the report that the pahl. trlr. can and does often err; it is as necessary to know when to refuse his evidence as when to accede to it.

-𐬰𐬀𐬭𐬌𐬯𐬀𐬛, having force, potens

acc. s. m. 𐬜𐬙𐬀𐬭𐬌𐬯𐬀𐬛, y. 34, 4 potentem;

acc. s. nt. [Avestan], y. 28, 6; 31, 4; 43, 8, 16.

pl. f. [Avestan]* (?) l. a. for [Avestan]

comp. [Avestan],

superl. [Avestan], see below;

[Avestan]- + [Avestan];

so the pahl. trlr. first indicated at y. 34, 4 with *aôj-hômand;* Ner. *çaktimân;* pers. *bulandmand;* Ner. at y. 28, 6 *balavattamân* (so); y. 31, 4 *balavattamât* following the error of the pahl., there as to form; so at y. 43, 8, both err as to form; at y. 43, 16 the pahl. trlr. for some reason renders as a comp. adverbial *-îhâtar* which Ner. freely renders with a superl.; pers. *bulandtar;* cp. ind. *ójasvant.*

[Avestan], adj., or fut. pass. part, to be spoken of, renowed, laudandus; loc. pl. [Avestan], y. 46, 12 (J.* °[Avestan]°) inter-laudandos, [Avestan] + [Avestan] (which see); so indicated (to the root [Avestan]) by the remants only of some earlier translation, but for that very reason the more valuable; *zak gûftŏ* of course only renders [Avestan]- minus the termination; but Ner. attempts to render the form with *samlâpaiçca,* which is of course not literally correct; yet it indicates the root, the form however only distantly.

**[Avestan]-, more powerful, stronger, robustior;

n. s. m. [Avestan], y. 34, 8 (so J.*, but with [Avestan]) robustior;

n. pl. f. [Avestan] = **[Avestan], l. av. ([Avestan] = *ę* is impossible here as in all analogous cases; orig. [Avestan] = [Avestan] + [Avestan] as pahl. = zend [Avestan] + [Avestan], which shows the preceding [Avestan] to have been later added after the sign [Avestan] (as = *ya*) had become obscure). Or [Avestan] being [Avestan] + [Avestan] mechanically joined, [Avestan] is actually orig. pahl. av. for [Avestan], *îya;* cp. ind. *-îya-s.* The pahl. has not trlr. first indicated without however the comparative form, which he curiously uses elsewhere to render not the compar., but the supl. Ner. freely with a double* superl. *balishṭhatamaḥ* (so); the pers. trlr. however had the same pahl. text as the pahl. trlr.

I think the form was artificially shortened to suit the metre, as nothing is more frequent than the suppression of one or more out of several successive occurrences of [Avestan], any one of which may often stand for long [Avestan] ([Avestan]) as having still the

force of the old pahl.-avesta 𐬉 which expressed long 𐬌 among other things, cp. ind. *ójîyas*.

, an organ involved in unspeakable vice, not the uterus (sic); g. s. (?) , y. 51, 12, (J.* NB.), uteri(sic) of the —(?); the pahl. trlr. like other trlrs. seems almost entirely at a loss; see my texts and commentary, pp. 356, 357; 601; I cp. ind. *ûdhar* (*οὐθαρ*, *udára* (*ar* + *ud* (?)) = 'stomach' does not seem to be related) the udder of a cow, etc. a word used in many figurative meanings; for the peculiar genitive, cp. of course , cp. ind. *náras* gen.

-, nt. combustion, destruction through burning, destruction, exitium;
acc. s. , y. 49, 1 (J.*)
destruction, exitium.

We are of course bound to read the pahl. character in the light of its original, and there can hardly be a doubt that the original pahl. trlrs. were clear on this point; but at the time of Ner. and of the original of our parsi-pers. trl. the pahl. trlrs. were probably influenced by a tendency to see the idea of 'knowledge' more prominently in every form of .

I transliterate the pahlavi word *aôsh* (to correspond with the gâthic original). But the pahl. trlr. adds a gloss (possibly a later trlr.) to the effect that he thought meant 'understanding', being further confirmed in his error by the views of the original pahl. trlr. as to (which see). Ner. follows with *jñânatâ* as does the pers. with *hûsh*.

(?), y. 47, 2 (so J.*), 'with that', or 'with this', tali. This word is, of course, not in its original shape. We cannot do better than follow. the trlr.'s, *zak* being regarded perhaps as oblique in case by its position. *Zak* would restore (otherwise in my tentative trl.) the word to inst. f. sg. , (so with Spiegel (?)), or it might restore the word to ' for , inst. fem of . The gâthic once stood in a quasi-

original zend-pahl. charakter as 𐬌, or as something similar to it = 𐬎, 𐬏, 𐬐, etc.; and as a pahl. sign it possesed the inherent vowel, here 𐬀, so giving us 𐬀𐬀𐬀𐬌𐬌(𐬀); but three syllables over-filling the number of syllables required for the metre, the first was loosely omitted; cp. the very frequent omission of the augment to pret. verbal forms just as in the modern engl. 'special for especial. This may be further illustrated by such usages as 'most' for 'almost', etc. Still another conjecture to solve the puzzle might be to recall that 𐬌𐬌 is very often written 𐬀𐬀, and 𐬎 may be for 𐬀 (recall the familiar occurrences) and 𐬀𐬀 for 𐬌𐬌, 𐬀𐬌𐬀 resulting, as another form of the inst. cp. 𐬀𐬌𐬀, 𐬀𐬌𐬀, instr. sg. m. Pahl. *zak;* Ner. *sa;* pers. *ân.*

𐬯

𐬯𐬀, interrog. pron., who, which, what, quis, etc.;

n. s. m.	–𐬯𐬀𐬰𐬀, lat. av.
n. s. m.	𐬚𐬀𐬯𐬀𐬰𐬀 lat. av.
n. s. m.	𐬚𐬀𐬯𐬀𐬰𐬌, y. 49, 5.
n. s. m.	[𐬚𐬀𐬌]-𐬯𐬀𐬰𐬀, y. 29, 7; 46, 14.
n. s. m.	[𐬀𐬌-]-𐬯𐬀𐬰𐬀, y. 44, 3, 4.
n. s. m. (?)**	𐬯𐬌, lat. av.
n. s. m.	𐬯𐬌, freq.
n. s. m.	𐬎𐬯𐬌, lat. av.
acc. s. m.	𐬯𐬌𐬌 〃 〃
acc. s. m.	𐬚𐬀𐬯𐬌𐬌 〃 〃
acc. s. m.	𐬯𐬌𐬌, y. 29, 2; 46, 7.
inst. s. m.	𐬀𐬌𐬯𐬀* (?) lat.av.
inst. s. m. nt.	𐬀𐬯𐬌* (?), y. 44, 8; 51, 11* (?).
inst. s. m.	𐬚𐬀𐬯𐬀𐬌, lat. av.
dat. s. m.	𐬀𐬀𐬯𐬌𐬌, y. 29,1,etc.
dat. s.	𐬚𐬀𐬯𐬀𐬀𐬯𐬌𐬌, lat. av.
dat. s. m.	𐬚𐬀𐬯𐬀𐬀𐬯𐬌𐬌, y. 43,1,etc.
dat. s. nt.	𐬀𐬀𐬯𐬌𐬌* ? (sic)
abl. s. nt.	(𐬚𐬀𐬯-)𐬀𐬀𐬯𐬌𐬌, lat. av.
gen. s. m.	(𐬀+𐬀𐬀-=𐬀𐬌-=)𐬌𐬯𐬌𐬌
gen. s. m.	𐬀𐬀𐬀𐬯𐬌𐬌, y. 43, 7.
g. s. m.	𐬚𐬀𐬯-𐬚𐬀𐬯𐬀𐬀𐬯𐬌𐬌, lat. av.
g. s. m.	(𐬀𐬀𐬀-=)𐬌𐬌𐬴𐬯𐬌𐬌 〃 〃
gen. s. nt.	𐬀𐬀𐬀𐬯𐬌𐬌* (?), y. 50, 1.
loc. s. nt.	𐬀𐬌𐬯𐬌𐬌, lat. av.
loc. s. nt.	𐬚𐬀𐬯𐬀𐬌𐬯𐬌𐬌 〃 〃
acc. s. nt.	𐬚𐬌𐬌, y. 28, 5; 48, 2.
n. pl. nt. (altern.)	𐬚𐬀𐬯𐬌𐬌, y. 46, 8.

n. pl. m. *𐬐𐬵, y. 48, 11.

acc. pl. m. 𐬐𐬀𐬱𐬎, y. 48. 11.

inst. pl. nt. 𐬐𐬀𐬎𐬎, lat. av.

dat. pl. m. 𐬐𐬀𐬎𐬎𐬌𐬱𐬎, y. 44, 6 etc.

gen. pl. m. 𐬐𐬀𐬎𐬎𐬀*(?) lat. av.

n. s. f. 𐬐𐬎, freq.

n. s. f. (altern.) 𐬐𐬀𐬎𐬎 (?), y. 46, 8.

acc. s. f. 𐬐𐬀𐬎, y. 46 1,

acc. s. f. (altern.) 𐬐𐬀𐬎𐬎𐬀, lat. av.

inst. s. f. (alt.) (?) 𐬐𐬎𐬎𐬎, 〃 〃

inst. s. f. 𐬐𐬎, y. 51, 11(?)

dat. s. f. 𐬐𐬀𐬎𐬎𐬎𐬎𐬌𐬎, y. 33, 11.

gen. s. f. 𐬐𐬀𐬎𐬎𐬱𐬎𐬎𐬎𐬎, lat. av.

gen. pl. f. 𐬐𐬀𐬎𐬎𐬀(?), lat. av.

(Justi places the forms °𐬐𐬀 which convey indefinite meaning, under a separate heading; perhaps this would be more convenient). The pahl. first so rendered with *mûn*, etc.; Ner. *ko*, *kas-*, etc.; pers. *kih*, etc.; cp. old pers. *ka;* n. pers. *kih*, *kî;* osset. *k'a;* beluch. *kē*, *kai*, *k'vai* (G.), etc. (H.); sk. *ká-;* ionic *κῶς*, *κόθεν*, *πόθεν*, *πῶς; quî*, *quae*, *quod;* i. e. *kvod;* old. ir. *co;* lith. *kàs;* goth. *kvas;* angls. *hvat;* engl. *what.*

𐬐𐬀𐬵𐬎𐬎, pron. interrog., which of two, uter;

n. s. m. 𐬐𐬀𐬎𐬎𐬀𐬵𐬎𐬎, lat. av.

n. s. m. 𐬐𐬵𐬎𐬎, 〃 〃

acc. s. m. 𐬐𐬀𐬎𐬱𐬵𐬎𐬎, 〃 〃

acc. s. m. 𐬐𐬱𐬵𐬎𐬎 y. 44, 12

(J.* (?) 𐬐𐬱𐬵𐬎𐬎)

acc. s. nt. (?) or m. 𐬐𐬱𐬵𐬎𐬎, y. 31, 17 (so J.*) probably masc. 'I ask' understood; 'I ask: 'which of the two''); so the pahl. first recognised with *kaḍâr;* Ner. however has merely *kaḥ* (*ko*); but pers. *kûdam;* cp. sk. *katará-;* ionic *κότερος* = *πότερος;* lith. *kathras;* goth. *hvathar;* engl. *whether* (of the twain).

𐬐𐬎, y. 28, 5; 48, 2, acc. sg. nt. of 𐬐 (which see) used as introducing a question; cp. 'what, do you . . .', or 'what, does he . . .', etc.; so often *kád* in the veda. 𐬐𐬎 is also often used for 'when', and in this sense also, it may be meant merely to notify a question; (so also in English; 'when shall I see thee' may have the force of: 'shall I ever see thee'). 𐬐𐬎 also means at times 'when' and 'how' in the more usual sense; so the pahl. trlr. at y. 28, 2 first most intelligently rendered with *aîmat;* Ner. *kadâ;* pers. *kih;* at y. 48, 2 *chîgûn;* but note Ner.'s total mistake with *yathâ;* the pers. corr. with *chûn.*

, y. 29, 2; 43, 7; 44, 2, 9, 11, 13, 14, 17, 18; 46, 1; 50, 2; adv. interrog. how?, quomodo?

The pahl. trlr. prob. intended his simple *mûn* at y. 29, 2 to be understood as being used in the oblique case ('though Ner. does not understand this, see his *kas*), for he (the Pahl. trlr.) uses the full *chîgûn* at y. 43, 7; Ner. *kathaṁ;* pers. *chûn;* so also at y. 44, 9; but again at y. 44, 2 the pahl. trlr. is not so exact with his *kaḍâr;* Ner. *kiṁ;* pers. *kudâm.* Did his, the p. trlr's., real original (some additional Ms. now lost to us) have a different gâthic text? At y. 44, 11° the pahl. trlr. fancies *aîmat;* Ner. *kadâ;* pers. *kai;* so at y. 44, 13, 14, 17 (but pers. *kih*); returning to *chîgûn*, etc. at y. 44, 18; 46, 1; so at y. 50, 2, but Ner. *yathâ.* Cp. ind. *kathâ*, etc.

, adv. interrog. when, quando (often used like engl. 'when' for 'nonne'), y. 29, 9; 46, 3; 48, 9, 10, 11 (J.*); the pahl. trlr. at y. 29, 9 curiously *chîgûn;* Ner. *kathaṁ;* pers. *chûn;* but at y. 46, 3 more closely with *aîmat* = *kih*, while at y. 48, 9, 10, 11, we have *aîmat;* Ner. *kadâ;* pers. *kai* (so literally).; cp. ind. *kadâ;* lith. *kadą.*

, to desire, be pleased with, diligere; see ;

3d sg. perf. act. lat. av.

3d pl. perf. act. , y. 44, 13. Here the pahl. trlr. makes use of a form of reproduction which might scandalise many thoughtless inquirers. He rendered the immediate verbal form by a moun *kâmakŏ;* but he could not have rendered the word better for at the beginning of his sentence he has the usual personal pronoun which determines the pl. number *afshân* with *hômand* understood: 'also with them *is there* a desire' is not bad for 'they have desired'; see also the gloss where we have the verbal form *avâyaḍ.* Ner.'s forms *kâmino*, and *rocate* follow, as do the pers. *-shân . . . kâmah*, and *bâyad.* That the pahl. trlr. or his colleegue, (predecessor, or successor) knew how to render a perf. is evident from y. 51, 22 where is rendered *yehevûnḍ hômand;* (Ner. not so exact); pers. *bûdah hend;* from y. 13, 23 where is rendered by the verbal *yehabûnḍ*, etc.

, f. maiden, virgo;

n. s.		lat av.
acc. s.		„ „
gen. s.		„ „
n. pl.	(-)	„ „
dat. pl.	,	y. 53, 5

virginibus. So the pahl. trlr. correctly as to root and form with *pavan kanîkânŏ;* Ner. however fails to reproduce exactly with his gen. pl. *kanyânâm;* pers. *pah zanân;* cp. = , n. s. f. (falsely deciphered *kainē.* here = , pahl. sign for + = zend , as in = *ahyâ,* (cp. sk. *asya*) falsely deciphered *ahe,* cp. sk. *kanîna,* young, lovely.

, y. 44, 20 (= (particle of emphasis for the dat. (so probably); cp. ind. *kám,* so used (also in *asmâ-kam,* etc.).

[Or it is possible that may here refer to as understood by anticipation, in which case it would be acc. sg. fem. of (which see), the pahl. has simply *mûn;* but Ner. NB. differs totally; see Gâthas, p. 217.]

[(J.*) in — and , (which see) = interrogative of contempt (?); cp. ind. *ká-* = 'what?', 'what sort of, here contemptuously used, + *na* = *νη* (*ἐγώ-νη*) lat. *nê, nae, nam;* gothic *hva-na;* see —, ('what-now?'); cp. sk. *nûnám* and *nu,* (which is related to *na* as *ku* to *ka*); also cp. sk. *nu, ná* = sk. *ná* (in *nó*)].

, y. 46, 2, small possession of cattle;

inst. (?) s. nt. (?) (J.* . .) cp. *paçvâ* (inst. s. m.), propter . . . rem pecuariam exiguam. [But possibly ° may be n. s. m. of ° (cp. *vîbhvan,* etc.), '[I] having insignificant herds', (or again it might be a n. pl. (?) neut. with 'because mine *are* the small herds and flocks'; the form makes little difference to the sense here)].

The word is composed of = 'what like?' spoken in contempt = 'insignificant' and = ; cp. ind. *páçu* and *paçú;* so the pahl. trlr. first showed us as to base and form anticipating *amat* (with acute · intelligence) *li amat kam ramak;* [but I would alternate my rendering of Ner. (b) with 'I insignificant' (or 'insignificantly') *am* not rich']; pers. *am kih kam-gurûh.*

, y. 46, 2, having-few-men, paucos-homines-habens;

n. s. m. (J.*); + ; so the pahl. trlr. first suggested with *kam-gabrâ* (so)

hômanam. [Ner.'s *kiṁcit naro 'smi* may also mean this]; pers. *kam-mard hastam.*

, y. 33, 6, 1st sg. conj. act. of the stem of , which see; cp. also , 'I will seek (with desire)', expetam (or poss. indic. expeto); so the pahl. trlr. first indicated as to root, but he strangely errs as to form with a 3d pers. *bavîhûnêd;* Ner. *samîhate;* pers. *khvâhad;* [that the trlr. could recognise a first sg. (conj.) in is obvious from *bavîhûnam* = in y. 28, 1; Ner. *samîhe;* pers. *khvâham';* so with *shnâyînishnŏ* (as dependent on *bavîhûnam* in (*a*)) at y. 28, 1; from *tûbânîk hômanam* Ner. *çakto' smi* at y. 28, 4; from *pûrsêm* for ; Ner. *pṛcchâmi;* pers. *pursam* some 20 times in y. 44; from *pâspānînom* for ; Ner. *prayatnayâmi* in y. 44, 11; from *karîtûnam* for in y. 46, 14; so in y. 51, 10 (but notice it most intelligently, if erroneously, taken for an imperv. with 'thou, O S., art to be invoked *karîtûnishnŏ*' (free) at y. 33, 5 (for 'invoke S.')); from *bavîhûnam* for at y. 31, 4, etc. The wonder is why he should have thought of the 3d sg. for this . Some curious accident had happened to the texts from which he worked, or something has befallen those which he himself is supposed to have left us].

, facere, to do, to make, etc.;

stem ,

2d s. imper(v). med. , l. av. (ind. *kṛshva*), lat. av.;

stems ,

1st sg. pres. act. „ „

2d sg. pres. act. „ „

3d sg. pres. act. „ „

3d pl. pres. act. „ „

2d sg. impf. (or impr. cp. cj.) *„ „

2d sg. impf. (or impr. cp. cj. (-) (?))

3d sg. impf. (or improp. cj.) l. av.

2d sg. imper. act. (so) „

2d sg. imper. act. „ „

1st sg. conj. act. „ „

2d sg. conj. act. „ „

3d sg. conj. act. „ „

3d pl. conj. act. „ „

3d pl. impr. conj. act. *1(so?), y. 30, 9.

3d pl. impr. conj. act. 𐬵𐬀𐬭𐬌𐬎𐬀*[1] (so (?)).

3d sg. opt. act. 𐬯𐬀𐬭𐬭𐬌𐬎𐬀, l. av.

1st sg. conj. med. 𐬛𐬌𐬭𐬭𐬌𐬎𐬀 „ „

stem 𐬭𐬌𐬎𐬀

3d sg. opt. act. 𐬯𐬀𐬵𐬌𐬎𐬀 (? sic)

stem 𐬭𐬭𐬀

3d sg. indic. pass. 𐬛𐬯𐬀𐬭𐬭𐬀, l. av.

3d pl. indic. „ 𐬛𐬯𐬱𐬀𐬭𐬭𐬀 „ „

perf. 𐬀𐬵𐬯𐬭

3d pl. act. 𐬛𐬀𐬵𐬯𐬭 „ „

3d sg. aor. act. (?) 𐬯𐬌𐬵*, y. 44, 7; 45, 9; (cp. *ákar* (so some)).

Causative 𐬭𐬭𐬀𐬰

1st sg. pr. i. 𐬚(𐬛)𐬛𐬭𐬭𐬀𐬰𐬱𐬀, l. av.

3d sg. pres. indic. 𐬚𐬯𐬛𐬭𐬭𐬀𐬰 „ „

3d sg. pret. or improp. conj. 𐬯𐬭𐬭𐬰 „ „

3d pl. pret. or improp. conj. 𐬌𐬭𐬭𐬰 „ „

1st pl. pres. intens. act. 𐬨𐬯𐬚𐬌𐬎𐬌𐬭𐬰 „ „

part. pres. –𐬯𐬱𐬭𐬌𐬎𐬀 „ „

acc. sg. m. 𐬌𐬯𐬱𐬭𐬌𐬎𐬀 „ „

[1] the ‚ and 𐬵 in these two readings are mistaken translit. of an orig. av.-pahl. 𐬀 which can mean either ‚ or 𐬵, but also » with inherent vowel, here 𐬌 = 𐬯; the word is 𐬌𐬯𐬭𐬌𐬎; both 𐬵𐬭° and 𐬵𐬭° are failures in decipherment on the part of early copyists.

part. pass. 𐬭𐬯𐬌𐬎𐬀

n. s. f. 𐬭𐬯𐬌𐬎𐬀, l. av.

acc. s. nt. 𐬌𐬌𐬯𐬌𐬎𐬀 „ „

g. m. m. (𐬭𐬭𐬀𐬛𐬭𐬭- =) 𐬛𐬛𐬭𐬯𐬌𐬎𐬀 „ „; cp ind. *kṛ, kar, kṛṇóti*, etc.; **κραι-αίνω, κραίνω; *creare, ala-cer;* lith. *kuriù;* for the form 𐬀𐬭𐬭𐬰 = 𐬀𐬭𐬀; cp. 𐬱𐬀𐬭𐬭𐬀𐬰.𐬵𐬌𐬎𐬀𐬭, cp. ind. *saṁ-skaraṇa*, etc.

𐬀𐬭𐬀(𐬭)𐬀 (after J.* 𐬀𐬭𐬀), m. name of a tribe, family, or party hostile to the Cause, karpanus, (another instance of a term, the analogon of which is highly significant in a ‘goǫd’ sense in the veda, while it is used as if for a party in disfavour in the avesta);

n. s. 𐬭𐬭(𐬭)𐬀, y. 32, 12 (J.* correctly 𐬭𐬭𐬀); y. 44, 20 (J.* 𐬭𐬭𐬌𐬎𐬀) (sic).

n. pl. 𐬵𐬀𐬭𐬭𐬀, y. 46, 11 (J.* 𐬵𐬀𐬭𐬭𐬀𐬭𐬭𐬀(sic)), y. 48, 10 (J.* 𐬵𐬀𐬭𐬭𐬀𐬰), y. 51, 14 (J.*)

acc. pl. 𐬵𐬀𐬭𐬭𐬀, lat. av.

gen. pl. –𐬌𐬯𐬵𐬀𐬭𐬭𐬀, lat. av. (var.)

So the pahl. trlr. first indicated the meaning as in an ‘evil’ sense, transliterating the name at y. 32, 12, *mûn karpŏ hômand;* see the gl.;

so Ner. without gl., *kadarthakânâm;* the pers. has *karfmand* (NB.), and possibly (?) used (most curiously in view of the pahl.) in a 'good' sense as of the gâthic composer(?). So at y. 44, 20; Ner. also *kadarthakânâm.* So at y. 46, 11; here the pahl. trlr. adds in gl. *avŏ khûdâyîh î avâsânŏ,* while Ner. this time gives the name *karapâh,* and adds the characteristic *açrotâro* (= *-ah*) in the gl.; pers. this time '*karp*'; similarly at y. 48, 10; at y. 51, 14 the pahl.; but the pers. uses *kôr* which he elsewhere gives for *kîk* (*kayak*) at y. 32, 15 and at y. 46, 11.

Kar more naturally explains the pahl. *karpŏ;* but there is some freedom in the application of the terms. *Kîkŏ* (*kayakŏ*) corresponds in the mere order of words to (= -𐬐𐬀𐬭) at y. 32, 15; 46, 11, but it generally renders 𐬐𐬀𐬭𐬎, and its forms.

[A question naturally arises why the trlrs. hit upon the idea of 'deafness', as in *kar,* regarding it as being the main idea of 𐬐𐬀𐬭(𐬎)𐬐𐬀𐬭. We should say at the first glance that *kar* (= 'deaf') was chosen simply because of the jingle in the syllable 𐬐𐬀𐬭 in 𐬐𐬀𐬭𐬎𐬐𐬀𐬭. But we must ask seriously whether the old avesta word with its 'adverse' and 'evil' meaning was not the origin of the meaning 'deaf', to a word *kar,* which was related to ind. *kárna* = 'ear' (?). How could the word 'ear' become equivalent to a 'deaf-ear' or a 'dulled ear'? If the avesta is to be allowed any influence on the history of the exegesis, I should say without hesitation that just as *dêv* meant 'demon' the reverse of 'God', and just as this was owing to the causes most obviously shown in the Gâthas and the later Avesta, so *kar* meant 'deaf' because 𐬐𐬀𐬭𐬎 was used in an inverted, or perverted sense, a sense perverted from an orig. sacred word = ind. *kálpa.* Notice the same inversion of the original, or root, meaning in the explanations of *kîk* (or *kayak*) which reproduces forms of 𐬐𐬀𐬭𐬎]; cp. ved. *kálpeshu;* sk. *kálpa, kalpana.*

𐬐𐬀𐬭(𐬎)𐬐𐬀𐬭𐬎, f., the Karp party, or K. partisanship;
n. s. -𐬐𐬀𐬭𐬎𐬐𐬀𐬭𐬎𐬐𐬀𐬭𐬎-=-𐬐𐬀𐬭𐬎𐬐𐬀𐬭𐬎-, y. 32, 15.

𐬐𐬀𐬭𐬎, family name, or title belonging to a dynasty, which, according to the Bundahish, 81, 13, began with Kavâta and ended with Vîshtâspa; at y. 44, 20 we have apparently an allusion in the evil sense (or read 𐬐𐬀𐬭𐬎𐬐𐬀𐬭𐬎);
n. s. m. 𐬐𐬀𐬭𐬎, lat. av.
n. s. m. 𐬐𐬀𐬭𐬎𐬐𐬀𐬭𐬎, y. 46, 14; 51, 16;

n. s. m. 𐬯𐬀𐬎𐬎, y. 44, 20; NB. in an evil sense, (the tribe having fallen into disfavour, or possibly either the reading may be astray, or the accompanying verb taken in a sense which would relieve us from this 'adverse' sense).

[At y. 44, 20, the connection, as said, seems to point to the use of the word in an 'evil' sense. In regard to this I would suggest (alternatively) that the verb 𐬯𐬀𐬎𐬎𐬌𐬙𐬀𐬌𐬙𐬀 might be taken in the sense 'by whom (i. e. the daêva-worshippers) the K. has been 'hindered', or 'fettered', (cp. *ruṇatti*) in vigour'; in which treatment the usual 'good' sense would be retained to K. Or again as suggested we might read 𐬯𐬀𐬎𐬎𐬌𐬙𐬀, which in other occurrences appears in an 'evil' sense. But some exceptional, and to us unknown, circumstance may be the cause of the 'evil' sense of the word here. Notice the 'evil' and 'good' senses in which 𐬯𐬀𐬎𐬎 occurs; in the Gâthas in the evil sense, in the later Avesta, both in the 'good', and in the 'evil' sense].

The pahl. trlr. (with Ner.) as usual gives us our first information here, with *Kaî* at y. 46, 14, first explained by Ner. as *râjâ;* pers. *kaî;* and he also reports the changed allusion (or mistaken text, read 𐬯𐬀𐬎𐬎𐬌𐬙𐬀) at y. 44, 20 with his *Kîkò;* (read *kayakŏ);* Ner. *adarçakâḥ;* pers. *kôr*, which words otherwise report 𐬯𐬀𐬎𐬎𐬌𐬙𐬀𐬌𐬙𐬀. But as against this completeness, note, as an item of vital importance to the understanding of the subject, that the original trlr. at y. 51, 16 was probably not the same person who originally wrote at y. 46, 14, for he totally fails to reproduce the word which had been correctly rendered by his predecessor (or by himself (?)) at y. 46, 14, He renders merely the first syllable 𐬯𐬀 with *mân*, and gives not a trace of the full word (which fact, among a hundred others, goes to show that we should never cite these trls. without knowing at least that they may be shattered at one place, but complete in another). But equally important is the procedure of Ner., who shows once more his marked independence of our present pahlavi texts, for while the pahl. trlr. omits the full word, he reports it, this time not with *râjâ*, but bodily with *kai*. We can compare ind. *kava* and *kavi*, and for variation of the suffix (only) cp. *návan* beside *náva*, etc. 𐬯𐬀𐬎𐬎 (see above) is however taken in the 'evil' sense in the Gâthas, this form of the family or tribe name being from some temporary

cause at the time in disfavour; see the name reinstated however in the later av. We must not forget that the word *kava* in *kavâ-sakhâs*, RV. V, 34, 3, came to mean 'too* keen seeing'; 'sharp', as we should say, in the sense of 'overreaching'. Many hundreds of other terms have also similarly their 'good' (sic) and 'evil' sense.

𐬫𐬀𐬯𐬀, small, exiguus;

acc. s. nt. 𐬫𐬀𐬯𐬀, lat. av.

gen. s. nt. 𐬫𐬀𐬯𐬀𐬵𐬀, y. 31, 13;

gen. s. nt. 𐬫𐬀𐬯𐬀𐬵𐬀𐬌𐬌, y. 47, 4;

compar.- 𐬫𐬀𐬯𐬀𐬯𐬀𐬵, lat. av.

dat. s. m. 𐬫𐬀𐬯𐬀𐬯𐬀𐬵𐬌𐬎 „ „

gen. pl. f. 𐬫𐬀𐬯𐬀𐬯𐬀𐬵𐬀𐬌𐬎 „ „

superl. 𐬫𐬀𐬯𐬀𐬯𐬀𐬵𐬌 „ „

acc. s. m. 𐬫𐬀𐬯𐬀𐬯𐬀𐬵𐬌𐬎 „ „

gen. s. m. (𐬫𐬀𐬯-=) 𐬫𐬀𐬯𐬀𐬯𐬀𐬵𐬌𐬎.

So the pahl. trlr. first indicated (entirely aside from, or 'against' all supposed 'etymology') by *pavan* (some Mss. om. *pavan*) *zak î kûtak*. But notice once more the error of some writers who term Ner. an echo of the pahl. (would that he were). He has *ye vâ kimcanena*, supplying the *vâ* ignored by the pahl. trlr.; pers. *ân i andak*, so at y. 31, 13; pers. *pah kûdakî* (so) *ham*. So also at y. 47, 4 *pavan kûtakîhich* (but Ner. is here totally astray, having evidently falsely read the pahl. 𐬵𐬀𐬭𐬙 for *karḍ-* (which it can also spell (same characters)), a most interesting circumstance. Why did he not mistake 𐬵𐬀𐬭𐬙 at y. 31, 13?). Cp. ind. proper name *kaçú*, *kaçojúvam*; with some, cp. *καικό-ς*, 'little finger', *κακό-ς* = 'evil' (so some) as *μακρό-ς* to *masah-* macer; but others cp. *kash* 'to scratch' as with a goad.

𐬐𐬀𐬯𐬀𐬫𐬀𐬯𐬀, y. 49, 5 (so J.*), the interrog. pron. 𐬐𐬀 with the added generalising suffix 𐬐𐬀𐬯, quisquis, aliquis, any one, each; so the pahl. trlr. first with *kaḍarchâî*; Ner. freely *kebhyaçcit*; pers. curiously with *harjâî*; cp. ind. *yás kás cid*; old pers. *kaš-ciy*.

𐬐𐬀𐬫𐬀𐬯𐬀, y. 29, 7 (so J.*), etc. interrog. pron. 𐬐𐬀 with dat. sg. of 𐬵𐬀𐬌 enclit. attached, quis-tibi, who, or 'which', -to-thee; so the pahl. trlr. first indicated with *mûn lak*; Ner. *kas te*; pers. *kih tû*.

𐬐𐬀𐬫𐬀𐬌, y. 44, 3 (so J.*), 4 (J.*) interrog. pron. 𐬐𐬀 with 𐬌 = lat. *nam* (attached 𐬌 being possibly = 'man', 'vir', and showing the origin (?) of *νη*, etc., *nam* (so suggested by me on account of *nâ*

separated and in the sense of *'vir'* at y. 50, 1), quisnam, 'who indeed' or 'what-one-as-a-man (?', hardly so here). So the pahl. with simple *mûn;* Ner. likewise *ko(-aḥ);* pers. *kih;* (but note as above cited that *nâ* (with separated) is admirably rendered by 'vir' at the place named).

, y. 29, 1; 43, 9; 44, 15, dat. sg. m. of (which see) for whom, cui; so the pahl. trlr. first rendered as to base and form with *avŏ mûn;* Ner. *kasmai;* pers. *ân kih;* in y. 43, 9 oblique by pos.; see Ner.'s *kasya;* but at y. 44, 15 he is again lit. (as to form also) *avŏ mûn;* Ner. *kasmai;* pers. *ô kih.*

, y. 43, 1 (J.*); 44, 16 (J.*) alicui [cuicumque], to some-one, to-a-certain-one; so the pahl. trlr. first with *kadarchâî* oblique by pos., y. 43, 1 and *kaḍarchâî*, y. 44, 16; Ner. *kebhyaçcit* (the pl. was not unnaturally chosen).

, y. 43, 7 (J.*), gen. s. m. of (which see), whose, cujus.

So the pahl. first rendered as to base and form with *min mûn;* Ner. however choosing the abl. pl. *kebhyo'* (so); pers. *az kih.*

, freq., n. s. f. of (which see), who, quae.

, y. 44, 8; inst. s. nt., or m. by what means, per quod; at y. 51, 11 cum-quo; so the pahl. trlr. first and most critically with *chîyûn;* Ner. *kathaṁ;* pers. *chûn* (at y. 44, 8): while at y. 51, 11 he prefers the more obvious n. s. f. , y. 46, 8 (J.*), inst. s. nt. 'on occasion of any . . .'; so the pahl. trlr. first and most critically with *pavan kaḍârchâî;* Ner. however *kadâcit;* but pers. *pah har-kudâm.*

, to desire, to pray for,

stem

1st sg. conj. act. *(?), lat. av.

1st sg. conj. act. " " y. 33, 6.

causat. (?)

3d pl. impf. med. (?)

part. perf. dat. sg. , l. av.

part. pass. " "

gen. sg. masc. nom. prop. (=)

cp. sk. *kâ, kam, kan, κῶμος;* comis; old lat. cosmis; (perhaps ca-rus (?)).

, y. 44, 2 (J.*); 47, 4 (J.*); dat., or loc. infin. to , possibly the equivalent of — cp. adj. *ṛṇá-kâti,-tim* and *kâmakâtayas* (to *kâ*); *sphâti-tîm* (to *sphâ*). Or it may be dat. of a root

kâth 'extended' from *kâ;* but I do not feel confident as to an ind. analogon. [It may be useful for the beginner to call attention here to the general subject of such 'extensions'; *krath* 'be jubilant' may be an 'extension' from something, (3d *kṛ* perhaps); *krudh* = 'to be angry' may be an 'extension' from *kru* 'to be rough', or 'raw'; *khâd* 'to chew' has, I believe, been considered an 'extension' of *khâ* 'to dig' (so), *gard* 'to exalt' an 'extension' of *gṛ* 'to sing'; *cit,* 'to perceive' may be an 'extension' from *ci* 'to observe' (so *cint* 'to think'); *cyut* 'to drip' from *cyu* 'to stir'; *chand* 'to please' from *can* 'to be pleased'; *tud* 'to push'? from *tu* 'be strong'?; *dyut* 'to shine' from *div* 'to shine' (this latter seems certain enough); *drâd* 'to split' from *dṛ* 'to pierce', 'to split'; *nṛt* 'to dance' from *nṛ* 'to sport'; *path*(?) 'to go' from *pat* 'to fly'; *pṛt* 'to fight' from *pṛ* 'to pass'(?); *prath* (?) 'to spread' from *prâ* 'to fill (?)'; (*mith* 'to altercate' hardly from *mî, mi,* ? ?); *mṛd* 'to crush' from *mṛ* 'to crush', etc. (*yat,* 'to stretch' from *yam*(*-t*))]. The pahl. trlr. at y. 44, 2 affords here one of these invaluable traces of fragmental condition which show how extremely unscientific it is to quote him without interior study. He evidently once more gives a double or alternative translation for 𐬬𐬀𐬙𐬌𐬥, *mûn* representing a part of the word as a formation from 𐬬𐬌, cp. the reading 𐬬𐬀𐬙𐬌𐬱, and *pavan khvahîshnŏ* rendering reading 𐬬𐬀𐬙𐬌𐬥 to 𐬬𐬌, or 𐬬𐬌; Ner. *ko lâbasya;* pers. *kih pah khvâhishn,* while at y. 47, 4 he has no hesitation as to the presence of 𐬬𐬌 in the word. Ner. also affords (at y. 47, 4) one of his invaluable blunders (sic), and one which is sufficient, one would think, to put all of us upon our guard against terming him a complete 'echo' of the pahl. trlr., for he not only clearly misread the pahl. letter 𐭩 = *û* in *kûtakŏ* for 𐭫 = *r* giving us *kartṛtayâca* as if 𐬑𐬀𐬙𐬥 were *kart-* (!); but he carried out the same erroneous 'diagnosis' in his treatment of *khvâstâr* with *kṛtasya,* no trace of a recognition of a root meaning 𐬬𐬌, 𐬬𐬌 being visible as in y. 44, 2. The pers. *khvâstâr* is as usual really a close trl. of the pahl. with an occasional differing text.

𐬬𐬌𐬵 (= 𐬬𐬌𐬙 = 𐬬𐬀𐬙), y. 46, 1, acc. sg. fem. of 𐬬𐬌 (which see). Notice that the pahl. trlr. renders the acc. of destination with *avŏ kaḍâr,* which Ner. quite fails to do with his *kâṁ namaskaromi;* the pers. *ân kadâr.*

, m. desire, desiderium;

acc. s. , y. 28, 10

dat. s. , lat. av.

gen. s. , y. 43, 13

loc. s. , y. 32, 13;

so the pahl. first rendered with *kâmak;* so Ner. by forms of *kâma;* (Ner. at y. 32, 13 by *-kâmin-* in compos. freely); pers. *kâmah;* cp. ind. *kâ, kam, kan, can.*

, y. 43, 13 (J.* corrected), gen. s. m. of (which see) of desire, desiderii; pahl. *kâmak;* Ner. *kâmaṁ;* the gen. is not indicated except possibly by the position of the pahl. word.

, y. 32, 13 (J.*), loc. sg. m. of (which see) in-desire, in-desiderio; the pahl. does not indicate the case; Ner.'s compos. however may imply it; *vighâtâ-krandakâminaḥ;* the pers. omits from both text and trl. (This word was most cleverly rendered by Roth as = 'heartily', 'heartily curses', (so I also add alternatively)).

, or , proper name of a family or tribe hostile to the Cause in the interests of which the gâthic struggle took place. The same family or tribe, or one of a similar name, had once been eminent and royal, and came again into favour in the times of the later avesta;

g. s. m. , lat. av.

n. pl. m. , y. 32, 14 (J.*) (others preferred a nom. sg.)

acc.pl.m. , y. 46, 11

gen. pl. m. *(?), lat. av.

So the pahl. trlr. treats the word, very differently from *kavan.*

He uses a form which I, with others, naturally transliterated as '*kîk*', now however as *kayak* (cp. the *kai* of Ner. at y. 51, 16; here meant indeed for the 'friendly' . But then that and our are from the same root; cp. pers. *kai* = forms of which is referable to a root , 'to see'); but (as in the case of *kar* = 'deaf') here np. for , (which latter originally meant the forms of a holy rite). The sense of *kai* (=) has been deliberately inverted with singular point, and then explained as *aubînŏ* and *adarçakâḥ;* pers. *kûr* (or '*kôr*').

As is so often the case, with proper names, this was held in the highest distinction in the indian, and meant 'the seer', 'the perceiving one', and was the name of a vedic *ṛshi.* But it is here used in a hostile sense, one more

item in connection with that most singularly interesting phenomenon, an alienation between two branches of the same race.

But not less remarkable is the recovery of the word in later times (see above); cp. in , g. s. to the same root , ind. *kû*, as in the case of .

, f. the state of those belonging, to the kavi-tribe, party, or family, pars quae ad k. pertineat; n. s. f. , y. 32, 15 (J.* for (=)). The pahl. trlr. first of course gave us our ideas here, and even reports in full the now inverted (and satirical?) meaning of the original word; for instead of contenting himself with *kîkŏ*, (*kayakŏ* (so I now prefer)) he first gives us *aûbînŏ;* Ner. *adarçakâçca;* pers. *nâ-bînâ, kôr**.

, the adherent of the kavi-party hostile to the zoroastrians of the gâthic epoch; n. pl. m. , y. 51, 12 (J.*). In the text, page 356, I acceded to a separate form , holding the word to be a n. m.; but the term. (though quite possible; cp. ind. *malina, çṛṅgina,* transfers from *-in,* Wh. p. 416) does not look natural, and the pl. nom. in this connection is not a startling irregularity: 'not seductive to him was the , and the s''. The pahl. gives us *kîk* again (which I would now write as *kayak* (same signs)). Here we have an instance in which, within the limits of the avesta itself, a name or party had fallen into dishonour. Kavi is an epithet applied in the veda to Agni, the açvins, and the Maruts, and the others gods as well as to their praisers, and perhaps was a proper name; but from a cause related to this 'good' use, it became a word of evil omen to the zarathushtrian. Yet strangely enough a similar word probably of the same etymological origin had been long a title of the ruling family even among the zarathushtrians.

Similar circumstances recur. A somewhat weak analogy might be found in the word 'catholic', claimed in one sense by all Christians, but well-nigh anathematised by certain christian parties; so also the word 'deist' in English countries was at one time nearly synonymous with 'free thinker'.

The pahl. translator does indeed mark a difference in the applications of the word both in the old and new avesta; but I have little doubt that the various forms are

all derived from the same original, see 𐬌𐬎𐬀𐬵 which merely differs as to the termination.

𐬀𐬵, freq. (the later. av. has 𐬌𐬎𐬀𐬵), n. s. m. of the interrog. pron. 𐬌𐬎 (which see), who, quis. So the pahl. trlr. first rendered with *mûn, kaḍâr* (but see *kaḍâr* = 𐬀𐬵𐬌𐬎𐬀𐬵𐬌𐬎 at line *c*), freq. also with free declens. forms; Ner. *kaḥ*, etc.; pers. *kih*, etc.

𐬀𐬵𐬌𐬎𐬀𐬵, y. 48, 11, acc. pl. m. of 𐬌𐬎 (which see), who, quos (see the postposition 𐬌𐬎 = 'to'). So the pahl. first rendered (also as to form) with *avŏ mûn*; Ner. however, freely with *yat* (?); pers. *kih ân.*

𐬀𐬵𐬌𐬎, y. 29, 2; 46, 7 (𐬌𐬎 · 𐬀𐬵𐬌𐬎 = 𐬌𐬎𐬀𐬵𐬌𐬎) whom, quemnam(?), so the pahl. trlr. with *mûn;* Ner. at y. 29, 2 with inexact case, *kas;* pers. *kih.*

𐬌𐬎𐬀𐬵𐬌𐬎, y. 29, 11 (so J.*), adv. interrog. of time (?), or place; when, quando (?), 'or where', but apparently used in the sense of 'whence', unde; so the pahl. trlr. first indicated with *aîgh;* Ner. *kva;* pers. *kû;* but, NB., the termination 𐬌𐬎, as so often in similar circumstances, is separately rendered (Ner. and pers. following), not improbably because it stood, as so often in the Mss., separated from the main word, or stem, of the entire form.

I felt strongly inclined to give this word a 'temporal' signification, but I suppose we must comp. *kûha* 'where,' which has lost its dental, cp. ind. *ihá* as against av. 𐬌𐬎𐬀.

𐬌𐬎𐬀𐬵𐬌𐬎, y. 34, 7; 44, 15; 46, 1; 51, 4, adv. interrog. of direction, ubi, where, wither. So the pahl. trlr. first indicated at y. 46, 1 only with *avŏ mûn;* Ner. *kasmin*** *ca*, at y. 64, 35 (Sp.) *chîyûn*, but at y. 34, 7 the pahl. has *kaḍâr* (?), and Ner. *kas;* pers. *kudâm;* and at y. 44, 15 *mûn;* Ner. *kasya;* but the *mûn* is oblique in case, see Ner., and so approaches the adv.

𐬌𐬎, y. 51, 4 (so J.*); 53, 9 (J.*); adv. interrog. of place, where, ubi (sense 'at what point', i. e. whence, unde); so the pahl. trlr. first indicated at y. 51, 4 with *aîgh;* Ner. however is free or inexact with *kathaṁ;* pers. *kû* (*kudâm jâî*) so certifying to the proper sense in which the pahl. *aîgh* is to be taken.

At y. 53, 9 the pahl. trlr. is inexact, or free with *kaḍâr;* Ner. *ke;* pers. *kudâm.*

𐬌𐬎𐬀𐬵𐬌𐬎𐬀𐬵𐬌𐬎(?), y. 29, 3 (𐬌𐬎𐬀𐬵𐬌𐬎𐬀𐬵𐬌𐬎 (sic) J.*); either inst. s. nt. of 𐬌𐬎𐬀𐬵𐬌𐬎, from 𐬌𐬎, 'with completion' (of invocations); or instr. from a 𐬌𐬎𐬀𐬵𐬌𐬎;

kṛdhú 'in my necessity'; or nom. pl. masc. (cp. 𐬐𐬀𐬭𐬙𐬀𐬐𐬀𐬎) irreg. = 'those having completed (cp. *kṛtvan*) their-'. This difficult word occupies fortunately the position of a qualifying expression; it modifies the cast, but does not radically affect the main sense of the sentence; cp. comm. p. 418, now some years old. For those who cannot procure the work long since entirely sold, I add the emended suggestions. The first alternative might be inst. sg. nt. adv.: to 'whom in-my-incapacity' (cp. *kṛdhú* (*áskṛdhoyu-s*) with suff. *-us*, cp. *vanús* and *vanú*) 'I come *bringing* invocations' (or 'to whose invocations (*yahmâi* dat. for gen.) I come in my helplessness'); or cp. *kṛt* 'to spin' (like *ufyâní*) also used of the sacrifice at RV. X, 130, 2; 'in-weaving out whose invocations I will come'; or again cp. *kṛtvas* (**kṛtu* = mal) = 'betimes': 'to whose invocations I will come betimes (?)': or 4thly cp. *kṛ* = 'to commemorate': 'to whose invocations with-celebration I will come', formation like a *kṛtusha***; cp. again, and this time for form only *kṛtvas*, to 1st *kṛ*, *kar* and the changing suffixes *u*, *us*.

(Whether *kṛt*, 'to cut', may be the analogon with the sense of 'to make' by 'hewing out' seems improbable, lacking vedic support). The pahl. trlr. naturally thought of 𐬀𐬎, 𐬐𐬭 (cp. *kṛtvan*), rendering *avŏ karḍârîh;* and so Ner. *kartṛtve*. The pers. trlr. blinks the question.

𐬀𐬎𐬐𐬭𐬀𐬎, so as explained at y. 30, 9 (J.* 𐬀𐬎𐬐𐬭𐬀𐬎 (so)), 3d pl. improp. conj. of 𐬐𐬭, stem 𐬀𐬎𐬀𐬎, faciant, 'let them render'. So the pahl. trlr. only freely with *lanman.. kûnishnŏ* (the freedom resulting from the foregoing literalness); Ner. likewise being intelligently free and in no respect erroneous with his first person *kurmahe;* but pers. *kardan;* its pahl. *kunishnŏ*.

–𐬎𐬀𐬎, f., body, person; corpus,

n. s.	𐬨𐬀𐬎𐬀𐬎	lat. av.
acc. s.	𐬌𐬀𐬎𐬀𐬎	„ „
acc. s.	𐬨𐬌𐬀𐬎𐬀𐬎	lat. av.
acc. s.	𐬌𐬁𐬀𐬎𐬀𐬎	y. 30, 7 (J.*); 51, 17 (𐬌𐬀𐬎𐬀𐬎 J.* (sic))
inst. s.	𐬨𐬀𐬎𐬀𐬎	lat. av.
gen. s.	𐬨𐬨𐬀𐬎𐬀𐬎	„ „
gen. s.	𐬵𐬀𐬎𐬀𐬎	„ „
acc. pl.	𐬨𐬨𐬀𐬎𐬀𐬎	„ „
gen. pl.	𐬌𐬵𐬀𐬎𐬀𐬎	„ „

So the pahl. trlr. first indicated with *kerpŏ* as explained by Ner.'s *kâye* (needlessly oblique as to case);

the pers. does not render. While at y. 51, 17 the pahl. trl. gives us his admirable attempt at an explanation as the 'daughter', Ner. goes off hopelessly about the 'spiritual mastership'; the pers. *karap;* cp. ind. *kálpa;* parsi-pers. *keref;* afgh. *kalbût* (so J.).

, f. ultio, avenging punishment;

n. s. , lat. av.

n. s. , y. 30, 8 (so J.*).

So the pahl. trlr. first taught us with *kînŏ* (better *kênŏ*) and *kînîkânŏ* explained as *pâḍafrâs*, and *vinâskârânŏ;* and by Ner.'s *nigraham* and *pâpakarminâm;* pers. *kînah* and *kînahgân*, with *vanâhgârân**; cp. np. *kînvar*, etc. I should say that the root of the word was a = = ind. *ci*, *cáyate.*

, y. 44, 6; 46, 3, quibus, for, or 'to', whom; so the pahl. trlr. definitively at y. 44, 6 with *avŏ mûn;* Ner. *kebhyaḥ;* pers. *ân kih;* at y. 46, 3, Ner. varies with *keshu* (not uninteresting).

, y. 48, 11, qui, who?; so the pahl. trlr. with *mûn*, and pers. *kih;* but Ner. has curiously *kadâ*, mistaking the meaning of *mûn* for that of *aîmat*, which apparently it may sometimes have. Or did he have before him a pahl. reading *aîmat*?

, m. understanding, intelligentia;

n. s. , y. 31, 9; 32, 14.

acc. s. , y. 28, 1; 32, 9.

a.s., or to , (?) lat. av.

inst. s. , y. 45, 6; 48, 10.

inst. s. (?) , lat. av.

inst. s. (?) , y. 31, 7; 48, 3; 53, 3.

inst. s. (?) , lat. av.

d. s. „ „

g. s. , y. 32, 4; 34, 14; 43, 6; 46, 18.

g. s. , lat. av.

loc. s. , y. 48, 4.

n. pl. , y. 45, 2; 46, 3.

acc. pl. (J.* -›-) , y. 31, 11.

So the pahl. trlr. first rendered with *khiraḍŏ*, at y. 48, 10, closely with *pavan khiraḍŏ* for the inst., so at y. 31, 7; so at y. 48, 4 for the loc.; so at y. 53, 3 for the inst.; so for the gen. at y. 34, 14; and at y. 46, 18; at other occurrences of oblique cases it is inexact (erroneous or free); cp. ind. *krátu;* np. *khirad*, etc.

vermin, noxious beast, a hostile daêva-worshipper, nicknamed as the 'verminous';

acc. s. , lat. av.

n. pl. „ „

n. pl. , y. 34, 9.

acc. pl. , y. 28, 5.

inst. pl. , y. 34, 5.

The pahl. trlr. here colours his rendering with a false etymology; some one in the line of ancient expositors troubled himself, as was proper, with attempts at etymology; and he certainly was not fortunate in this case. He saw the root of in and the root in not accounting at all apparently for the labial spirant. *Khiraḍŏ-stareḍŏ* 'scattered-wits' is his idea. Justi naturally compared *krap*, *kṛ́pate;* but I almost feel justified in venturing upon such a reconstruction as would accord with , , + an *, ***kálpa-açitr̃n.*

, to be angry;

stem ;

3d sg. pres. , y. 51, 13, irascitur, rages.

The pahl. trlr. adds the idea of vocalised fury with *khrûsishnŏ yehabûnd;* Ner. *bumbâm* karoti;* pers. *khrûshêd* (?) *u* (*va*) *dehad;* the pahl. dealing with forms of in a similar manner, cp. y. 53, 8; are the words related? cp. ind. *krûdhyati.*

, to shriek with cursing effect, crudeliter clamare;

stem ;

3d sg. pot. , lat. av.

3d pl.imper. , y. 53, 8, crudelitur-clamanto;

stem ;

3d sg. pres. , lat. av.

The pahl. naturally carries forward the form from the mother language, *khrûsishnŏ yehabûnêḍ;* so the np. *khurûshîdan.* Ner. however, curiously has *samâracanâm* as if he had read the pahl. *ârûshishnŏ* (signs very similar) for *khrûshishnŏ;* and this is exactly what he did at y. 50, 10, there correctly, yet directly against the pahl. as there erroneously represented by the pers., cp. ind. *kruç*, *krôçati.*

, [ut ultor] contundere, to crush-avengingly;

3d sg. pot. , y. 46, 5, contundat.

The pahl. trlr. reports an abl. nom. form with *min gvikhrûnŏîh;* Ner. *kadârthanatvât;* the parsi-pers. Ms. reads a text *avârûnî* translated

bad. The abl. formation is followed by Justi, and must be seriously considered. For an example of a formation by a nasal (which is not frequent) cp. perhaps *dram, drâ,* 'run' (if indeed *drâ* be the original (?); could the '*n*' be conjugational?).

, f. cruel wounder, crudelis;

acc. sg. , y. 53, 8, crudelem; so the pahl. trlr. first indicated with *gvikhrûnîh.* Whether the following word *rêsh* was intended as an alternative to this word *gvikhrûnîh* or as a translation of the next, or again as rendering the termination - regarded as a separated word, is difficult to decide; the term. - may well, as so often in similar cases, have stood in some ancient Ms. apart from -. In any case however the *rêsh* is thoroughly germane to the connection; see the commentary, p. 616, where I trace the possibilities of the situation. Ner. mistakes the meaning of this original grievously; he takes his *mar* as in the sense of *smar* with *lekhyakaṁ* (his *cihnam* shows that he saw some characters which reminded him of = 'menstruation'; see the comm.; and - he took in the sense of *ânandd!;* this is the 'echo' of the pahl.). The parsi-pers. naturally brings us back to our reckonings, with *gurz** (?), affording however, as so often, a traditional transliteration for the pahlavi word. The word is a formation from - with the suffix , cp. , also ind. *dhûmrá* (in the ind. this term. *-ra* is often preceded by a vowel).

, bloody, cruel, crudelis;

acc. s. , lat. av.

inst. pl. , y. 48, 11, crudelibus.

So the pahl. trlr. first showed, carrying on the word to the next stage of the language with *khrûkîh,* Ner. *âmarshasya,* reporting at least the oblique case of the original; the parsi-pers. has *silâh, zakhm.*

, to learn (?), or 'to teach',

2nd sg. pret. or improp. conj. *, y. 46, 2

1st sg. conj. med. , y. 28, 4.

stem of the perf. ;

3d sg. perf. med. , lat. av.

part. past

instr. s. , lat. av.

The pahl. trlr. as usual gave us our first conception as to the meaning of this word, and not only

unasisted by 'etymology', but in face of a severe etymological difficulty. There is some uncertainty however as to whether his indications favour a simple or causative sense at y. 28, 4. But as many words in various languages have both the transitive and the intransitive meaning without change of form, our recognition of the value of the hints of the pahl. trlr. are not much affected; I will discuss the items a little later on; see also above.

Quite as interesting a question is the more radical one as to the word-form itself. Our great sanskrit grammarian supposes that the ind. *kçâ* is 'gewiss eine Erfindung von Kâtyâyana as it does not appear in Dhâtu-P., nor is it ever mentioned by Pâṇini'; cp. Böthlingk comm. on Pâṇini, Buch II, Kap. 4, Regel 54. But here we have the word in the Zend Avesta hundreds of years before Pâṇini (even putting him at 400 B. C.); and it was explained by the pahl. commentator an indefinite period before the name of 'sanskrit' was known in Europe. [To relieve the difficulty however let us for a moment pause to ask whether the zend word may not be in a corrupted form, like so many other words, owing to its having formerly stood in the original indefinite zend-pahlavi character. I suggest, but do *not* approve of the following. Our might possibly be a corruption from = 'to perceive', etc., cp. ind. *khyâ*, *khyâti*. might be expressed by such original pahl.-avesta characters even as , the original of which could have easily been mistaken for the pahl.-avesta for *khyâ*; and this is by no means so far-fetched as it seems at first sight. If on the other hand , and not be correct, which I thoroughly believe to be the case, the question arises; 'did not Kâtyâyana get his idea directly or indirectly from our iranian word?' In any case however, as said above, the meaning is (in general) certain; and we owe one more signal debt to the pahlavi translator. I should add that his evidence at y. 28, 4 tends to confirm the meaning 'teach' rather than 'learn', for at y. 28, 11 is rendered by *âmûzâî;* Ner *çikshâpaya;* see also the pahl. text of the pers. *yemalelûnî* = parsi-pers. *gûî.* (*gûyî*); *âmûkht-am* therefore in y. 28, 4 (the same section) probably has the same meaning, 'I have taught', so better than 'I am taught'.]

, y. 28, 4, I may learn (?), or 'I may teach', 1st sg. conj.

med. of 𐬎𐬀𐬭𐬌 (which see). I introduce this word here to afford beginners the pro's and con's of the question about the two meanings. At the first glance the middle form inclines us to decide for 'I may learn'; then also that idea is more selfish and therefore more realistic, two very serious points. On the other hand the composer had just spoken of 'knowing the rewards for actions given by Ahura'; what could be more natural than 'I will teach' after what had been said. Also the words 'so much as I can and have the power' certainly were more natural for a person who purposed 'to teach', than for one who only hoped 'to learn'; see the record of Z.'s appointment as 'teacher' at the next section, y. 29. The pahl. words *âmûkht-am* may mean 'I have taught', or 'I have learned'; and the same verb in the imperative form in the same section, y. 28, 11, was used to translate the zend word 'proclaim', and was so understood by Ner. and the parsi-pers.

. 𐬎𐬀𐬭𐬌𐬯𐬀𐬙𐬍, nt., ruling power, the sovereignty of the supreme good deity; the Archangel Khshathra (the divine sovereignty personified), the sacred-government of the zarathushtrian state. It is a matter of singular interest that the concept here expressed is present under several different applications. (On this subject it is expected that a full discussion by the present writer will have appeared in the Journal of the American Oriental Society, or elsewhere, before the completion of this dictionary.) In y. 51, 1 the name is connected with the adj. 𐬎𐬀𐬰𐬀𐬙𐬀 (which see), meaning 'the desired ('to be desired')', and this designation later described the sub-god as the especial guardian of metals, the words falling together, and becoming fully united at the next stage of the language as pahl. *khshatraver;* Ner. imitating with *saharevara.* Contemporaneously with this the term meant at times 'metal' itself; and even 'metallic weapons', or 'tools'. (masc. not in G.)

n. s. 𐬵𐬀𐬭𐬌𐬯𐬀𐬙𐬍, y. 30, 8; 31, 6; 34, 5.

n. s. [1] 𐬯𐬀𐬭𐬌𐬯𐬀𐬙𐬍, y. 28, 3; 29, 11 [1]); 32, 12; 33, 11 [1]).

acc. sg. 𐬵𐬀𐬭𐬌𐬯𐬀𐬙𐬀𐬨, y. 51, 2.

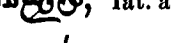
inst. sg. 𐬎𐬀𐬭𐬌𐬯𐬀𐬙𐬍, lat. av.

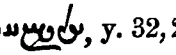
inst. sg. 𐬎𐬀𐬭𐬌𐬯𐬀𐬙𐬎, y. 30, 7; 31, 22; 34, 11; 43, 6 (?); 44, 9; 48, 11; 51, 6.

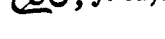
inst. sg. 𐬯𐬀𐬭𐬌𐬯𐬀𐬙𐬯, lat. av.

[1]) I suggested the possibility of a vocative sense with this form at y. 29, 11.

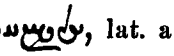
dat. sg. , lat. av.

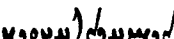
abl. s.  , y. 32, 2; 46, 4.

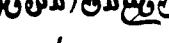
g.s.  , lat. av.

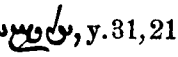
g. s. 

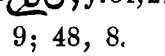
gen. s. , y. 31, 21; 33, 13; 43, 8; 44, 9; 48, 8.

loc. s.  , lat. av.

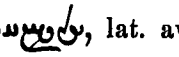
loc. s.  , y. 32, 6; 34, 3; 43, 13, 16.

nom. pl.  , lat. av.

nom. pl.  , y. 46, 16; 51, 4.

acc. pl. m.  , lat. av.

acc. pl. , y. 43, 6 (?).

inst. pl.  , y. 46, 11; cp. ind. *kshatrá*.

[The pahl. trlr. does not by any means, as might be expected, render the word under its more modern form; see above; he (or they, for they were doubtless more than one or two persons) discriminate on the whole surprisingly; at y. 28, 3 we have not *khshatraver*, but better *khûḍâyîh*, and gl. *shalîtâîh* (so of the composita at y. 28, 9, and at y. 29, 9). While on the contrary he prefers the more personal *khshathraver* at y. 30, 7, but *khûḍâyîh* most properly again at y. 30, 8; so at y. 31, 4; and at y. 31, 6; *khûḍâî*; Ner. however *râjyam*, y. 31, 16;

khûḍâî at y. 31, 21 (recognising the oblique case, not however so distinctly the genitive), so *khûḍâî* = 'king' at y. 31, 22; but he has the proper name *khshathraver* at y. 32, 2, distinctly also recognising the abl. with *min khshatraver*. At y. 32, 6 he returns to the proper *khûḍâyîh*, and distinctly reports the loc. case with his *pavan . . . khû-*; again at y. 32, 12 *khûḍâyîh* properly, at y. 33, 13; 33, 5 (recognising the syntactical forms) with *pavan zak î kh.*); but at y. 33, 10 *khûḍâî* = 'king', and NB. he has the personal *khshatraver* at the very 'personal' y. 33, 11 (can this be wholly accidental?). He returns to the proper *khûḍâyîh* (also recognising the oblique case with *pavan*) at y. 33, 13.

But he errs, I think, with his more personal form at y. 33, 14; and again at y. 34, 1 erroneously, as I believe (though others might hold with him in either of these cases); so at y. 34, 3, but he expresses the case with fair approximation. At y. 34, 5 he has properly *khûḍâyîh*; so at y. 34, 10, recognising the oblique (loc.) case with *pavan*; so properly at y. 34, 11, plainly rendering the inst. case with *pavan*; so at properly y. 34, 15 plainly rendering the inst. with

pavan, so properly at y. 43, 6 recognising the inst. with *pavan;* at y. 43, 8 *frâz avŏ khûḍâîh* (or *-yih*), oblique case recognised, but he does not distinctly render the gen.; at y. 43, 13 (properly) *khûḍâyîh*, but does not report the loc. case; so exactly *kh.* at y. 43, 16, neglecting the case; at y. 44, 6 *khûḍâyîh* (properly); so at y. 44, 7, but not reporting what I hold to be the case.

At y. 44, 9 *pavan shalîtâîh* (so properly, but reporting only the obliqueness of the case, not the full gen.). At y. 45, 7 we might call him fairly free with *khûḍâî*, which is however personal; so Ner., but with a pl. *râjâno;* at y. 45, 9 properly *khûḍâyîh* with the inst. fully expressed (by *pavan*); at y. 46, 4 we should claim that *pavan*.... *khûḍâyîh* expresses the oblique case-element, while the '*min*' of the gl. shows that the abl. of 𐬐𐬀𐬯𐬀𐬙𐬌𐬵𐬀𐬙𐬌𐬵𐬀𐬌𐬎 was at least probably felt; y. 46, 10, *pavan khûḍâyîh* is a little full; at y. 46, 16 correctly *khûḍâyîh;* at y. 47, 1 *khûḍâyîh;* an oblique case is noticed by position in the pahl., and by Ner. *râjyâya*. At y. 48, 8 *khûḍâyîh*, and the gen. case is fully recognised; but NB. at y. 48, 11 we have not *khûḍâyîh*, but '*khshatraver*' with the sociative instrumental idea and personal, as in the original; at y. 49, 5 properly *khûḍâyîh*, but the loc. case is not rendered.

–At y. 49, 8 *khûḍâyîh* (properly), but the loc. is not recognised; at 49, 10 *khûḍâyîh* (properly) with the oblique case recognised, but not so closely. At y. 50, 3 he introduces the personal element erroneously, as I think, also not reporting the case. At y. 51, 1 the somewhat personal *khûḍâî* = 'king' is erroneously, or freely, used; at y. 51, 2 *pavan khûḍâyîh* correctly, but with the unnecessary *pavan;* at y. 51, 4 *khûḍâyîh* correctly enough, though the orig. may be a pl.; at y. 51, 6 *pavan* . . . *khûḍâyîh* with the inst. fully expressed; at y. 51, 16 properly *pavan khûḍâyîh* recognising the case; at y. 51, 18 *khûḍâyîh* but with an unnecessary *pavan;* at y. 51, 21 *pavan*...*khûḍâyîh* reporting the inst. case fully; at y. 53, 9 *khûḍâyîh* (properly) with the nom. reported].

-𐬐𐬀𐬯𐬀𐬙, f., night, nox;

gen. s. 𐬐𐬀𐬯𐬀𐬙𐬌𐬵𐬀, later av.

n.du.(??)*[1] 𐬐𐬀𐬯𐬀𐬙𐬌𐬵𐬀𐬌𐬎, y. 44, 5.

So the pahl. trlr. first indicated to us by *lêlyâ* while as yet we had never heard the sound of an indian *kshâp*: (see Justi for a rich collection of forms from the various iranian dialects). *[1] see below.

[-]𐬐𐬀𐬯𐬀𐬙, f., night, nox;

n. s. , later av.

acc. s. „ „

abl. s. , (to the declens.)

gen. s. , later av.

loc. s. „ „

n. pl. „ „

acc. pl. „ „

acc. pl. „ „

acc. pl. „ „

gen. pl. „ „

gen. pl. „ „

loc. pl. „ „]; cp. ind. *kshâp;* pahl. *shap,* or '*shav*'; pers. *shab,* etc.

 (J.)*, y. 44, 5. This word, together with the next one preceding it, is generally explained as a pl.; so I rendered 'noctes' (provisionally). But I think that the two words are either related duals like , etc., or else soc. instr. sg.'s = 'together-with-the-night and the . . .'. The pahl. trlr. with *lêlyâ* is in the sg., as is also Ner.'s *râtreḥ;* but this is of little importance, as both constantly render pl.'s by sing.'s. (Notice the parsi-pers. *i lêlyâ* (or have I made an oversight (?)); hardly; but I should have added (sic).)**

, ruler (?), dominus(?); [n. s. m. (?) [1]) (y. 31, 20 (?); 32, 5 (?))].

voc. s. m. (?) [2]) (J.* , sic), y. 28, 7.

 (J.*), y. 48, 9, 2 pl. pres. act. of stem of = 'to rule' (which see), 'ye rule over'; i. e. 'ye control'.

So the pahl. trlr. first indicated again with the noun *pâḍakhshahîh* preceded by *tânŏ;* see the same formation on the simple ; so the parsi-pers. pahl. text '*tân*'. Notice however that Neryôsang's omission to render *tânŏ* (if it existed in his pahlavi text) throws his whole rendering out of the second person, showing once more the danger of trusting to him alone for the opinions of 'tradition'.

[1] this definition is merely alternative and secondary at this place; see under .

[2] in view of I accede alternatively to the pahl. trlr.'s rendering here *pâḍakhshah;* notice Ner.'s unnecessary and blundering pl. *pârthivân;* and also the special and interesting *lâ'îḳ* (or *lâyiḳ*) of the pers. Otherwise the form is a 2d sg. imperv. act. of in the sense of 'control', 'provide that'.

. [illegible] J.*), y. 48, 5 reading preferred to [illegible] (which see), 3d pl. improp. conj. med. of [illegible] (which see) 'may they (not) rule over us'; so the pahl. trlr. first indicated with the noun *shalîtâ* + *yehevûnâḍŏ;* Ner. however harmlessly omits the noun as being already sufficiently expressed; pers. *pâdishâh bâd*].

[illegible] (J.*), y. 29, 2 voc. pl. m. of [illegible] (which see) 'O ruling...', or 'capable ones...', 'O ye who are able**...', 'ye who may**...'. The pahl. trlr. indicates the idea with the sg. *pâḍakhshah;* Ner. *svâmî;* and pers. *lâ'îk* or *'lâyik'*.

[illegible] ((so) [illegible] J.*), y. 31, 19, n. s. m. of [illegible] pres. part. med. of [illegible] (which see), 'exercising controlling power', dominans; so the pahl. fairly indicated with *valman î pâḍakhshah;* Ner. *svatantro* (so). The pers. accidentally omits to render this simple form.

[illegible] (J.* [illegible]), y. 32, 15, acc. pl. m. of [illegible], stem [illegible] (which see); 'exercising power'; dominantes; the pahl. freely with *pavan shalîtâîh;* Ner. also free with *svâmitve;* pers. *pah pâdishâhî.*

[illegible], nt., destruction, exitium;

n. s. [illegible] (so J.*) y. 31, 20.

acc. s. [illegible], y. 32, 5 (J.* [illegible] NB. [illegible] has the end turned down [illegible]).

I formerly suggested 'ruler' at y. 31, 20, 'one ruling later, or 'finally'', or 'one ruling in an 'alien' spirit', cp. [illegible], y. 45, 11; but on the whole I think that 'destruction' suits the context as well. The pahl. trlr. has been himself differently deciphered. I accede to the rendering *shîvan*, 'lamentation', which is correct only as a free rendering; Ner. however seems to have been misled by something in connection with the shape of the pahlavi [illegible] = *kh* Zend words; he has *astu;* did the pahl. text look to him like *shâyaḍ*, or *shavad*? The pers. trlr. is also non-plussed; and does not translate; (cp. for form *váyas*, nt., etc.)

[illegible] (J.* [illegible]), y. 44, 15, regnas, thou rulest; so the pahl. trlr. first indicated to us as to root and form with *pâḍakhshah yehevûnih* (will any one complain of the 'noun for the verb'

here?) Ner. *pârthivaḥ .. bhavasi* (gl.); pers. *pâdishâh . . buvî.*

𐬞𐬀𐬭𐬌𐬯𐬀𐬎, y. 31, 20; 32, 5; see 𐬞𐬀𐬭𐬌𐬯𐬀𐬎-𐬐𐬀𐬎 and 𐬞𐬀𐬭𐬌𐬯𐬀𐬎.

𐬞𐬀𐬭𐬌𐬯𐬀𐬎𐬐𐬀𐬎, y. 32, 16 (J.* 𐬞𐬀𐬭𐬌𐬯𐬀𐬎𐬐𐬀𐬎 (NB. first 𐬀 omitted as if inherent)); y. 43, 10; 46, 5; 51, 5; n. s. m. of 𐬞𐬀𐬭𐬌𐬯𐬀𐬎-𐬐𐬀𐬎 the pres. part. of 𐬞𐬀𐬭𐬌 (which see), having-ruling-power, sovereign, sometimes perhaps also merely 'able', merely 'being able to', 'may'. So the pahl. trlr. first indicated to us at y. 32, 16 with intelligent freedom (error seems excluded), rendering *pavan pâḍakhshahîh;* so the pers. with the traditional (*pah*) *pâtûkhshâhî;* Ner. *pârthivatve*: so again freely in an oblique case at y. 43, 10 *avŏ lak pâḍakhshahîh.* But see Ner. with his literal n. s. *râjâ;* parsi-pers. translating the pahl. *pâdishâhî;* at y. 46, 5 the pahl. trlr. continues with an oblique case (freely), *pavan zak î lekûm shalîtâîh;* Ner. also this time *râjye*, the pahl. text of the pers. being *pâtûkhshâî* (sic). So at y. 51, 5 *pavan shalîtâîh*, and *pavan pâḍakhshahîh;* Ner. however most intelligently varies with an explanatory word which should especially please those who see the idea of 'possessing power' in 𐬞𐬀𐬭𐬌𐬯𐬀𐬎𐬐𐬀𐬎 rather than that of 'ruling' power; for he uses *dhârayet*, but guards his early exegesis by the word *râjyam* in the gl.

𐬱𐬀𐬥𐬀𐬞𐬀𐬭𐬌𐬯𐬀𐬎 (?), y. 48, 5, so the most Mss., but K^5 has 𐬱𐬀𐬥𐬀𐬞𐬀𐬭𐬌𐬯𐬀𐬎, and London 3 has 𐬴𐬀𐬥𐬀𐬞𐬀𐬭𐬌𐬯𐬀𐬎, J.^{3} has the four words in the margin. J.* omits them altogether. I do not think that 𐬱𐬀𐬥𐬀𐬞𐬀𐬭𐬌𐬯𐬀𐬎 is original. It seems to me that the word has been curtailed to fit the metre which is entirely out of order. I should prefer to omit the word altogether, leaving the caesura in the middle of a 𐬴𐬀𐬥𐬀𐬞𐬀𐬭𐬌𐬯𐬀𐬎, 𐬴𐬀𐬥𐬀-|-𐬞𐬀𐬭𐬌𐬯𐬀𐬎 (𐬱.) 𐬴𐬀𐬥𐬀 (𐬱.). The pahl. preserves the prohibitive conj. well *al . . . shalîtâ yehevunâḍŏ* etc. Ner. with *bhûyât;* parsi-pers. *ma* (so) . . . *bâd.*

𐬴𐬀𐬥𐬀𐬞𐬀𐬭𐬌𐬯𐬀𐬎, y. 48, 5, so most of the Mss., but the Ms. London 3 has 𐬴𐬀𐬥𐬀𐬞𐬀𐬭𐬌𐬯𐬀𐬎, and J.* has 𐬱𐬀𐬥𐬀𐬞𐬀𐬭𐬌𐬯𐬀𐬎; for my solution see 𐬱𐬀𐬥𐬀𐬞𐬀𐬭𐬌𐬯𐬀𐬎.

The pahl. trlr. has a form which might well represent an imperv., *pâḍakhshâyînishn*, being used as infin. 'To the good-king *be* the exercising of rule'; so Ner. *pṛthivîpatitvaṁ bhûyât.* It is curious that the p. trl. in-

troduces an -*at* = 'thy' (not so Ner.). Was not this occasioned by the ancient form of 𐬉 in the term. 𐬀𐬵𐬎-? That form was old pahlavi-avesta 𐬉 which might as well represent the *v* of 𐬀𐬵𐬎 as it represents 𐬉. I can offer no other explanation; and this certainly fits. I do not think this *at* in *zakatŏ* has anything to do with 𐬀𐬙 = *hat* = 'if'; yet see the parsi-pers. trl. *at* (so unless I have made an oversight).

𐬀𐬵𐬌, to rule, to be able.

stem 𐬀𐬵𐬌𐬌;

2d sg. pres. act. (var. -𐬎-) 𐬀𐬵𐬌𐬌𐬎𐬎, l.

2d sg. pres. act. 𐬀𐬵𐬌𐬌𐬎𐬎 „ y. 44, 15.

3d sg. pres. act. 𐬀𐬵𐬌𐬌𐬎 „

3d sg. pres. act. (so) 𐬀𐬵𐬌𐬌𐬎 „

3d sg. pres. act. 𐬀𐬵𐬌𐬌𐬎 „

3d sg. pres. act. 𐬀𐬵𐬌𐬌𐬎 „

3d pl. pres. act. 𐬀𐬵𐬌𐬌𐬎 „ y. 48, 9.

3d pl. pres. act. 𐬀𐬵𐬌𐬌𐬎 „

1st sg. conj. act. 𐬀𐬵𐬌𐬌 „ y. 50, 9.

1st sg. conj. act. 𐬀𐬵𐬌𐬌 „

3d sg. conj. act. 𐬀𐬵𐬌𐬌 „

3d sg. pot. act. 𐬀𐬵𐬌𐬌 „

3d sg. pres. mid. 𐬀𐬵𐬌𐬌𐬎𐬎, l.

3d sg. pret. med. 𐬀𐬵𐬌𐬌𐬎 „

[3d pl. improp. conj., or pret., med.(?)** 𐬀𐬵𐬌𐬌, g. (read, altern. 𐬀𐬵𐬌𐬌𐬎)]

3d sg. pot. mid.(?)** 𐬀𐬵𐬌𐬌 l.

This word should be deciphered 𐬀𐬵𐬌𐬌. The obscurity arises from the character 𐬎, the old pahl.-avesta sign for 𐬀 + 𐬀 (= 𐬀 + 𐬀𐬀) cursively written as 𐬀; confusion has naturally resulted, and a genuine 𐬎 has been lost. The signs are 𐬀𐬵𐬌𐬌 (sic), emend to 𐬀𐬵𐬌𐬌; so of the 3d sg. pot. mid. 𐬀𐬵𐬌; this word is prob. again a falsely deciphered 𐬀𐬵𐬌𐬌 (? sic); emend as 𐬀𐬵𐬌𐬌, later av.

[3d pl. imperv. mid. (sic(?)** altern.) 𐬀𐬵𐬌, y. 48, 5, (read 𐬀𐬵𐬌𐬌, or altern. 𐬀𐬵𐬌𐬌)]

[With regard to the form 𐬀𐬵𐬌𐬌, A. 4, 4 of course it is not in an original state as a spoken word. My solution is that the first 𐬀 represents perhaps a prefixed 𐬀 (see the meaning); but another letter altogether different

was originally represented by it, viz. no other than 𐬐, as the original pahlavi-avesta alphabet possessed some form which represented the present pahlavi 𐬛; and like the present pahlavi 𐬛, this form represented also both our present zend 𐬛 and 𐬐. The word is 𐬐𐬀𐬙𐬀𐬌𐬌𐬀𐬐 + prefixed 𐬛; this latter became absorbed in time with the 𐬛 = 𐬐, but the letters were originally 𐬌𐬛 + 𐬛, or 𐬌𐬛 + 𐬛𐬛. So 𐬛𐬀𐬙𐬀𐬌𐬌𐬀𐬐, * but of yt. 24**(11) = 𐬛𐬀𐬙𐬀𐬌𐬌𐬀𐬐, or -𐬐. + 𐬛].

part. pres. -𐬐𐬭𐬀𐬌𐬌𐬀𐬐, ruling with power; able-to-do; part. pres. of 𐬌𐬀𐬐, 'to rule';

n. s. m. 𐬛𐬭𐬀𐬌𐬌𐬀𐬐, y. 32, 16; 43, 10; 46, 5; 51, 5.

[n. s. m. (?) **[1] 𐬌𐬀𐬌𐬀𐬐, y. 32, 5 (? so only altern.)].

acc. s. m. 𐬀𐬭𐬭𐬀𐬌𐬌𐬀𐬐, l. av.

gen. s. m. 𐬛𐬀𐬙𐬀𐬭𐬭𐬀𐬌𐬌𐬀𐬐 „ „

gen. s. m. 𐬌𐬀𐬙𐬀𐬌𐬌𐬀𐬐 „ „

acc. pl. 𐬌𐬀𐬭𐬭𐬀𐬌𐬌𐬀𐬐 „ „

voc. pl. 𐬌𐬀𐬭𐬭𐬀𐬌𐬌𐬀𐬐, y. 29, 2.

part. pres. mid. 𐬛𐬀𐬀𐬌𐬌𐬀𐬐, being able, having power; 'may' (sic);

n. s. m. 𐬌𐬀𐬀𐬌𐬌𐬀𐬐, y. 31.

acc. s. m. 𐬀𐬀𐬌𐬌𐬀𐬐, l. av.

voc. s. m. 𐬛𐬀𐬀𐬌𐬌𐬀𐬐 „ „

n. pl. m. 𐬛𐬀𐬀𐬌𐬌𐬀𐬐 „ „

n. pl. (?)** 𐬛𐬀𐬀𐬌𐬌𐬀𐬐, yt. 24, 35.

acc. pl. m. 𐬀𐬭𐬀𐬀𐬌𐬌𐬀𐬐, y. 32, 15.

n. s. f. 𐬛𐬀𐬀𐬌𐬌𐬀𐬐, l. av.

acc. s. f. 𐬀𐬭𐬀𐬀𐬌𐬌𐬀𐬐 „ „

voc. s. f. 𐬛𐬀𐬀𐬌𐬌𐬀𐬐 „ „

n. pl. f. 𐬀𐬀𐬌𐬌𐬀𐬐 „ „

Cp. ind. *kshi, kshâyati;* pahl. *shâyastanŏ*, etc.

𐬌𐬀𐬐, to dwell, (to dwell at ease, to be delighted (?) [1];

stem **-𐬐𐬀𐬌 = **-𐬐𐬀𐬌𐬐 (well possibly equalling 𐬌𐬀𐬌𐬐, yet cp. ind. *kshéti*, etc.)

𐬌𐬀𐬙𐬀𐬐, y. 33, 5 (J.* 𐬌𐬀𐬙𐬀𐬐 (sic)); y. 46, 16 (so reading as now preferred); (J.* 𐬌𐬀𐬙𐬀𐬌𐬐, NB.)

[2]𐬌𐬀𐬙𐬀𐬐 ((?) 𐬛), y. 43, 3 (so J.* now preferred at y. 46, 16).

[1] so I am inclined to believe; y. 47, 5 seems thus more sensibly rendered.

[2] NB. see the variants 𐬌𐬀𐬙𐬀-𐬐, 𐬌𐬀𐬙𐬀-𐬐, 𐬌𐬀𐬙𐬀-𐬐𐬛, etc.

**[1] see -𐬛𐬌𐬌𐬀𐬐.

(so) , lat. av.

2d pl. imper. ** " "

[3d sg.med.pres. , y. 46, 16 (if so read, but see var. etc.; see the act. ved. forms)];

stem ;

3d s. p. (-=) , lat. av.

" " * " "

" " * " "

3ds.p.(*-=) " "

1st pl.conj.act.(?) " "

part. pres. - " "

n. s. m. , y. 44, 9 (J.*);

n. s. m. (or .) , y. 47, 5 (J.*).

cp. as before indian *kshi*, *kshâyati*; pahl. *ketrûnastanŏ*, *mândan*, etc.

, to crush, weld, or 'melt';

part. past

inst. sg. nt. , y. 51, 9.

loc. (?) sg. f. (absol.) (? so; see var.)= ·- = (?) -

The may be here, as so often, = old av.pahl. + flown together, the would have inherent (for), so giving us - with unexpressed nasalisation (as often); this lost nasalisation I indicate by a point above, as is usual in sanskrit; cp. ind. *kshud*, *kshódati*.

, y. 51, 9 (J.* -) with welded-; or 'with molten-' brass, or iron, fuso; so the pahl. trlr. first indicated with *vaḍâkht*, parsi-pers. *gudâkht*.

But let it be noticed that Ner. differs utterly. For some explanations see comm. p. 599; but I think he followed a reading of the pahl. or zend different from our present texts. Is it possible that he takes in a purely figurative sense; the 'beaten iron' reminding him of a *niçcaya* 'an intellectual severing of elements'(?).

-, (sic) nt., injured, vulneratus;

dat. s. (so reading; see comm.; y. 29, 9; var. J.*, J.[3]; DJ. (J.[2]) - (so intended); some 10 Mss. (about) omit the); from *; (cp. ind. *kshanóti*) + the suffix ; cp. for form only *hánman*. The pahl. trlr. perhaps blunders here into a correct rendering, though the first member of his compositum (for such I think it is) is very reasonable *ashâyeḍŏ* (so for = *-yastó*) =

'without' (= *a*) + the capable = *shâyeḍŏ*-(*ashâyastŏ* (?)) -(*mînishnîh*) is good indeed for -; but did it not arise from some accidental impression derived from the external shape of the word; did not - cause him to think of [1] (sic), and precisely for a reason which seems to have occurred to me alone? He thought of , simply because the ancient zend-pahl. form of was often merely , and - (which may mean *ashă*-) was before his eyes instead of -.

He may however have been moved by critical acumen alone; for the rendering as free is very apt. As to the termination, I, for one, cannot concede to him criticism. I think that he renders the common termination - *mînishnîh* from a mere misconception. Of course 'he', that is, the person who last tampered with the documents, doubtless thought himself exceedingly sagacious in this idea.

But his *ashâyastŏ*(sic)-*mînishnîh** = 'of powerless, or joyless mind', is in itself a very neat rendering. If is read, of course our form would be

[1] or read .

n. s. m. of a -**. This I omitted to state in the comm. * or '*ashayaḍŏ*' (? sic).

(*), to sharpen (sic); to content; to be (?) content with, receive (?) with propitious acceptance; to propitiate with sacrifices;

stem

2d sg. opt. , lat. av.

stem (?) ** (*s.* aor. (so));

3d sg.? (), y.46,1, 13 *[1]

stem (*sa** aor. (so ?))

3d pl. pret., or improp. conj. , y. 30, 5.

1st sg. conj. med. , y. 46, 1.

stem (*ish* aor.?);

1st sg. conj. act. , y. 28, 1.

(J.* (so))

[1] I cite such a stem merely for convenience. I am personally of the opinion that that is another presentation for (so J.), the (as in the genitives) being due to the accent. As regards , many Mss. have . So the second writer in J.* has very often where the first writer and other Mss. have .

stem [Avestan] (causat. or denominative)

3d sg. pres.act. [Avestan], lat. av.

part. pass. [Avestan];

n. s. m. [Avestan], lat. av.

gen. s. m. [Avestan] " "

(= [Avestan] + [Avestan] = [Avestan]) " "

n. pl. f. [Avestan] " "

[Avestan], part. pres. med., aor., or separate form.

n. s. m. [Avestan], y. 46, 18.

(J.* [Avestan] (so))

The pahl. trlr., so far from being always misguided by etymology, as some have thoughtlessly asserted, gave us as usual our first conception as to the definite meaning here with *shnâyînishnô*, free or erroneous as to form, but correct as to sense; see even Ner.'s explanations at places. At y. 30, 5 the pahl. trlr. reports the verbal form carelessly, or freely, putting sing. for pl. *shnâyînêd* (unless indeed *-nîd* is to be read; see the pers. *sitûd*) (notice Ner.'s freedom in using the nominal *satkârajñânam*, so strikingly combining both meanings 'propitiation' and 'knowledge', giving alternatives (upon [Avestan]; see elsewhere).

The figurative sense in which [Avestan] is applied in the Gâthas should be cited in the exhaustive sanskrit dictionaries. But that sense is also not lacking to the vedic; cp. RV. II, 39, 7: *imấ gíro açvinâ yushmayántîḥ kshṇótreṇeva svádhitim sám çiçîtam.* (The hymns were hardly sharpened on a mechanical whetstone.)

[Avestan], m. contentment; propitiatory worship: as adj., 'rendered content by religious propiation': (some prefer 'wise', and 'wisdom').

n. s. [Avestan], later av.

acc. s. [Avestan], y. 48, 12; 53, 2.

(J.* [Avestan]-

preceded by -[Avestan] with no expressed vowel as if the [Avestan]- were understood as inherent, so at y. 48, 12; at y. 53, 2 curiously [Avestan]; the [Avestan] however is often like [Avestan] in that and other Mss.) So the pahl. trlr. first indicated with *shnâyînîdarîh* at y. 48, 12; 53, 2. Both his pers. trlr. and his sansk. trlr., however, interpret him, the pahl. trlr., at y. 48, 12 (not as they do the analogous verbal form in y. 30, 5, correctly, with the added sense of 'propitiatory worship' but) in the mere sense of 'knowledge'; though Ner. is especially astray as to form with his curious *jñâtaraḥ;* the pers. is,

however, nearer as to form, with his *kh(u)shnâsî* (though I doubt whether he is so as to meaning). As to y. 53, 2, I should say without hesitation (in view of *satkârayitrî* (so), y. 28, 1, etc.) that *sushṭutyâ* (so) is to be read rather than *sushṭhutayâ* (sic) as his translation for *shnâyîṇîḍârîh*, though the second also to a certain degree recognises the word as belonging to 𐬌𐬀𐬵𐬌, 'to render propitious'. But note well the clear case of alternative translation with *jânâti*, alluding to what he supposed to be a possible 𐬌𐬀𐬵𐬌 'to know' as so understood by him at y. 48, 12 and elsewhere. This is most smoothly (or clumsily) inserted in the course of his sentence, and in a different, i. e. in a verbal form, as he probably thought anything like an alternative translation to be totally unallowable and out of place. The parsi-pers., however, follows the idea of 'knowledge' with '*az ash pah shinâkhtan*'.

-𐬞𐬀𐬵𐬌𐬌𐬀, f. propitiated satisfaction; convinced acquiescence; acumen (so some prefer, carrying out this idea of 'acumen' to that of 'knowledge').

acc. s. 𐬞𐬀𐬵𐬌𐬌𐬎𐬀, y. 31, 3 (so J.* with short 𐬎); y. 51, 9 (J.* 𐬞𐬀𐬵𐬌𐬌𐬎𐬀, but the 𐬎 is often written much like 𐬏)

acc. pl.(?) 𐬞𐬀𐬵𐬌𐬌𐬎𐬀𐬨𐬀𐬨𐬀𐬨, lat. av.

Here the pahl., pers. and Ner. seem all to recognise a meaning 'knowledge' which is not absolutely irreconcilable in this place with 'satisfaction'. The pahl. *shnâkhtârîh* seems explained by *pêḍâk karḍŏ;* Ner. *prabodhaṁ;* pers. *shnâkhtârî;* so at y. 51, 9 with about the same words; cp. ind. *kshṇut*, adj., 'sharp' (PW).

𐬌𐬀𐬵𐬌𐬌𐬀𐬨𐬌, y. 30, 5 (so J.*, but it has a cancelled 𐬎) 3d pl. aor. act. of 𐬌𐬀𐬵𐬌, improp. conj. '(who) may content', propitient. I return to this word for a moment, not only to note that the pahl. trlr. is nearly literal with his *shnayînêḍ* (or '*-nîḍ*'), and that the pers. trlr. here corroborates the natural meaning with *sitûd;* but that Ner. also reproduces the sense of propitiation combined with that of 'to know' *satkâra-jñânaṁ;* so at y. 28, 1 with *satkârayitrî* = 'propitiator') only.

We must seriously question whether Ner. ever means to use his forms of *jñâ* = 'to know' for those of (-𐬵𐬀-)𐬌𐬀𐬵𐬌𐬌, as if they of themselves proved that he thought there was really an avesta word

= 'to know'. I am strongly inclined to suspect that he either thought the original word in the pahl. was *shnâkhtan* rather than *shnâyînîḍanŏ*.

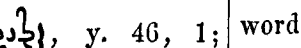
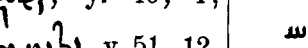
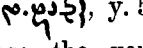
Or else I suspect that he may well at times have used *jñâ* = 'to know' in the sense of 'recognise', and so 'encourage', 'accept', 'venerate'; cp. the common scriptural expressions 'know', and 'know not', God'.

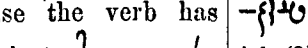
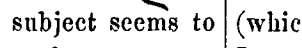
, y. 46, 18 (J.*), nom. sg. masc. of the present med. part. - aor.(so) of ; stem (aor., or otherwise) , 'propitiating to himself', sibi propitians.

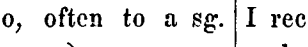
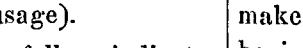
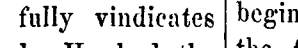
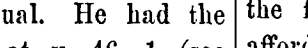
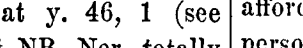
So the pahl. trlr. first indicated to us, using a masterly freedom in his first personal *shnâyêm*, which gathers up the first personal element pervading the strophe, '*ego*' being understood. Ner. follows with *satkârayâmi;* pers. with *sitûdam* (so) inserting however *kunand*, as if he took the zend word for a passive, 'they make (it so)'. Nowhere any hint of the meaning 'know' here, NB.

, J. 46, 1 (J.*), 1st sg. pres. med. conj. (?) of , -stem of , 'I may (or 'shall') propitiate', mihi-ipsi placem (placabo). So the pahl. trlr. first indicated as to root and form with *shnâyînam;* Ner. also with *satkârayâmi;* pers. *stâyam*, with no hint whatever as to the meaning 'know' (of which we are so suspicious when referred to this ; one would be tempted rather to alter our readings to -).

, y. 46, 1 (J.*), y. 51, 12 (J.*). As this words stands, one would naturally say that the grammatical form was nominal-adj., n. s. m. of *(?) (or (?) *), contenting, conciliating (in worship or 'in loyal service'). At y. 51, 12 the word stands in an evil sense. But the verbal form suits better to connections where the word involved has a transitive sense, 'governing' another. We should however expect ; cp. , as does not so naturally fall of from . We must either accept the irregularity, or emend the form, when we should have the 3d sg. of the *s* aor. of (-) 'conciliated'. Notice the similarity

of the composition in both cases  , y. 46, 1;  , y. 51, 12. In the latter case the verb has prob. a sg. subject  , in the former the subject seems to be the pl. nt. (so, often to a sg. verb; cp. greek usage).

The pahl. trlr. fully vindicates his liberty as usual. He had the verbal *shnâyênd* at y. 46, 1 (see also y. 30, 5), but NB. Ner. totally mistakes his meaning in rendering *saṁvindânti* as if seeing the sense 'to know'. The pers. trlr. however gives his important evidence in the proper sense with *khôshâ - kunand*, while at y. 51, 12, the pahl. trlr. uses the adj. *shnâyînîḍak* for exactly the same form, Ner. however, again seeing the meaning 'know', *jânanti;* the pers. this time having *shnâsandah*, which might explain Ner. here (at this y. 46, 1), not so elsewhere. But see the last line of the strophe where  is most correctly rendered by Ner. Could he have supposed that and  were in no sense related?; or again did he suppose that they were used in different senses thus side by side; or, lastly, did he really mean to throw in a hint as to an alternative meaning 'know', or 'propitiate' for either word?

 , y. 28, 1 (J.* ), 1st sg. conj. act. of the *ish* (?) aor. of  , (which see), 'that I may content'. I recall this word here not only to make the discussion easy for a beginner, but to call attention to the failure of the pahl. trlr. to afford any reproduction of the 1st person here, or of the verb at all. We cannot say that this gives us any proof that he could not have recognised the form, had he chosen to look closely, for he often renders the first, sg. conj. (see *shnâyînam* =  at y. 46, 1); but the omission is none the less curious; he however only suggests the understood verbal '*aît*'; his *shnâyînishnŏ* would be admirable, if it had the usual '*am*' before it. What is equally as interesting and more instructive is the fact that both the pahl. trlr. and Ner. again substantiate the meaning 'propitiating care' in their glosses with *pâhrêjŏ* and *pratiyatnaṁ;* the pers. trlr.* *parvarishn* (my '*w*' in the text is there the german '*w*' = english *v*). The pahl. trlr.'s *dânâkîh;* Ner.'s *parijñânatayâ*, and the pers. *pah dânâî* in the gls. evidently refer to  , and do not here

imply that a root , 'to know', was necessarily, or at all, recognised in our word .

, y. 29, 1 (J.*); 44, 17 (J.* -), abl. pl. m. of [= which see (this is a false zend transliteration of an original pahlavi avesta which renders zend as well as , and as it contains the inherent force of the . The original pahl.-avesta = . (so) , cp. ind. *tvám* (*v* or english *w*, *twám*)], 'than you', vobis. The pahl. trlr. gave the first indication as to this word, base and case, with *min lekûm;* pers. *az shumâ;* Ner. *yushmat*, so at y. 29 1; not so closely at y. 44, 17 with *î lekûm;* Ner. *yushmâkaṁ;* pers. *î shumâ.*

**, y. 28, 10 (J.* (so)), y. 29, 1 (J.* -); 46, 15 (J*.); 53, 5 (J.* -) dat pl. of* (?) vobis[1], 'to you'. ** lost nasalisation = '-.

So the pahl. trlr. may be said to have first reported with *pavan zak î lekûm* at y. 28, 10; Ner. strangely omits; pers. *pah ân î shumâ;* so correctly as dat.; so with *avo lekûm* at y. 29, 1; Ner. however differing formally with *yushmâsu;* pers. *ân shumâ.* So at y. 46, 15 correctly as dat. *avô lekûm;* Ner. *yushmabhyaṁ;* pers. *ân shumâ;* so at y. 53, 5, not so closely, as gen. with *zakish î lekûm;* Ner. however merely *tvaṁ*, which should be noted as one more of the many instances in which he differs from his original. The pers. trlr. however is more correct than the pahl., for he has *ân ham* (*ân* generally meaning with him *avŏ*); *lekûm* is however curiously left unrendered, but standing in the traditional 'transliteration *rakûm.* (Of this I have purposely given as many examples as could be afforded in citing the variants of the pahlavi texts in the document of the parsi-pers. translator. Investigators must needs become familiar with these ancient, if degenerate and now erroneous usages.)

, y. 43, 11 (J.* so) . (J.* by the (first copyist)); 50, 5 (J.*). In composition with at y. 43, 11, a-vobis-, your-; so the pahl. trlr. first taught us with *lekûm;* pers. *shumâ*, the position of the word quite fully expressing the case in the pahl., if not in the

[1] I would here recall my unnecessary 'a' in a-vobis at p. 16, Gâthas.

parsi-pers.; whereas Ner.'s *yûyám* is less expressive.

At y. 50, 5 the word may perhaps be regarded as a 𐬬𐬀𐬎𐬎𐬀𐬬𐬀𐬌𐬌𐬀 without its 𐬎𐬀- of accentuation (owing to the metre) for a 𐬎𐬀𐬎𐬎𐬀𐬬𐬀𐬌𐬌𐬀, (cp. ind. *yushmâkena*). Or possibly 𐬎- may be a sign of an instrumental, even though the word is in the plural., for we have the singular term. in *yushmât* and also in *yushmâkam*. The pahl. trlr. has *pavan zak î lekûm;* Ner. *yushmâkaṁ;* parsi-pers. *pah ân i shumâ*, each satisfactory. For the compositum cp. of course ind. *yushmâ-dattasya*, etc.

𐬎𐬀𐬎𐬎𐬀𐬬𐬀𐬌𐬌𐬀, your, vester, vestra, vestrum;

dat. s. m. 𐬎𐬀𐬎𐬎𐬀𐬬𐬀𐬌𐬌𐬀𐬌𐬌𐬎, y. 50, 10

(J.* 𐬎𐬀𐬎𐬎𐬀𐬬𐬀𐬌𐬌𐬀𐬌𐬌𐬎 (so))

gen. s. m. 𐬎𐬀𐬎𐬎𐬀𐬬𐬀𐬌𐬌𐬀𐬌𐬌𐬎𐬀𐬎𐬎, y. 49, 6

(J.* 𐬎𐬀𐬎𐬎𐬀𐬬𐬀𐬌𐬌𐬀)

acc. sg. f. 𐬬𐬀𐬎𐬎𐬀𐬬𐬀𐬌𐬌𐬀𐬬𐬀𐬌𐬌𐬀, y. 34, 14

(so J.* lighter [1] hand); y. 44, 17

(J.* 𐬬𐬀𐬎𐬎𐬀𐬬𐬀𐬌𐬌𐬀𐬌𐬌𐬎 or 𐬬𐬀-)

acc. sg. nt. 𐬬𐬀𐬎𐬎𐬀𐬬𐬀𐬌𐬌𐬀, y. 46, 18

(J.* 𐬬𐬀-𐬌𐬌𐬀, or 𐬬𐬀-)

[1] I should say that J.*, like some other Mss., is evidently written by two different persons, one writing with a fine hand, the other coarsely and less correctly.

inst. s. nt. 𐬎𐬀𐬎𐬎𐬀𐬬𐬀𐬌𐬌𐬀, y. 34, 15

(J.* -𐬌𐬌𐬀 lighter hand).

The pahl. trlr. does not strictly report the dat. at y. 50, 10; notice however Ner.'s free sg. *tava* (for pl.) showing that he recognised the pahl. word as gen. by position. At y. 49, 6 they do not seem to treat the word, regarding its force as expressed in 𐬬𐬁. If however they do in fact mean to reproduce it, they do so correctly as gen. Notice Ner.'s difference from the pahl. as to forms at y. 34, 14; his *yo* (so) is most awkward, if meant for the *î*. But at y. 44, 17 the word is well enough rendered by *î lekûm*, Ner. *yushmâkaṁ;* pers. *î shumâ;* at y. 34, 15 the rendering of 𐬎𐬀𐬎𐬎𐬀𐬬𐬀𐬌𐬌𐬀 is exact with *pavan zak î lekûm*, Ner. expressing the inst. only in *râjyena*, as was natural; pers. *pah ân i shumâ*.

-𐬬𐬀𐬎𐬎𐬀𐬬𐬀𐬌𐬌𐬀, 'like -you'; i. e. your devoted servant, or simply 'your', vester similis, vester devotus;

gen. sg. m. 𐬴𐬬𐬀𐬎𐬎𐬀𐬬𐬀𐬌𐬌𐬀, y. 33, 8

(so J.* but 𐬴 is not complete)

44, 1 𐬴𐬬𐬀𐬎𐬎𐬀𐬬𐬀𐬌𐬌𐬀 (so NB);

49, 6 (J.* 𐬴𐬬𐬀𐬎𐬎𐬀𐬬𐬀𐬌𐬌𐬀 (sic)).

gen. pl. m. 𐬬𐬁𐬬𐬀𐬎𐬎𐬀𐬬𐬀𐬌𐬌𐬀, y. 46, 10

(J.* 𐬬𐬁𐬬𐬀𐬎𐬎𐬀𐬬𐬀𐬌𐬌𐬀 (sic ?)).

loc. pl. m. 𐬬𐬀𐬙𐬌𐬌𐬀𐬵𐬌𐬌𐬀, y. 34, 3 (so J.* with a cancelled 𐬀 after 𐬵).

It was hardly to be expected that the pahl. trlr. should reproduce the special sense which I attribute to the word as in analogy with the vedic *tvāvant* 'worthy of thee'; cp. more closely *yushmāvant*, *māvant*. He affords us a good enough rendering at y. 33, 8 with his *î lekûm;* Ner. *yushmabhyaṁ;* pers. *i shumâ;* so *î lekûm* at y. 44, 1; Ner. *yushmâkaṁ*. Notice that the parsi-pers. here gives the traditional transliteration *rakûm* instead of a translation. Notice Ner.'s *tava* again at y. 49, 6 with the pahl. *î lekûm*. At y. 46, 10 the gen. is recognised only in general; the locative is not closely recognised at y. 34, 3 with *avŏ lekûm*, *yushmâkam*, *ân shumâ*, though of course the oblique case is indicated.

(𐬬𐬙-)𐬬𐬀𐬵𐬌𐬌𐬀, nt. food; pabulum;

acc. sg. 𐬬𐬀𐬙𐬎𐬀𐬵𐬌𐬌𐬀, y. 29, 7 (J.* 𐬬𐬀𐬙𐬎𐬀𐬬𐬀𐬵𐬌𐬌𐬀 (so))

*dat., or loc.? sg.[1] 𐬬𐬀𐬙𐬵𐬀𐬵𐬌𐬌𐬀, lat. av.

acc. dual. 𐬬𐬀𐬙𐬌𐬌𐬀𐬵𐬌𐬌𐬀 „ „

*1 have we here a dat, or a loc.? According to the companion word 𐬬𐬀𐬙𐬵𐬀𐬬𐬀𐬵𐬌𐬌𐬀, we have a dat, though by itself considered we should pronounce the word at once a loc. of the 𐬬 declension.

If the form be in fact a hitherto unexplained shape of the term. of the dat. it may well show us another of the preserved original forms of the avesta-pahlavi alphabet protected from corruption by the 𐬬𐬀, as so often.

𐬵𐬌 may well be for 𐬵𐬀, the latter sign slightly extended, and 𐬵𐬀 in pahl. expresses zend 𐬵𐬀𐬵𐬀-, cp. ind. *-âya* (dat. term.)

Here upon this word we are indebted to the common sense of the parsi-pers. trlr. for an eloquent reticence. While the pahl. trlr. is ridiculously astray, or only remotely relevant, with his *vâkhshînêd*, Ner. following (?), that is to say, reproducing the forms of the pahl. *vakhshîdan*, with a form of *kâç* (sic) *vikâçayati* (cp. above on page 8, flg.), this pers. trlr. knew enough to pause; he does not follow his leader, though y. 44, 3, with other places, shows how easily he could have translated his suspicious pahl. text; (perhaps indeed his omission was accidental, but see the facts). At y. 17, 45 (Sp.) the pahl. is all right with *shîrînîh;* so at y. 67, 4 (Sp.) *shîrînîh* (DJ.); so at y. 67, 20 (Sp.) *shîrînîh*.

Some accidental cause must therefore have been present at this occurrence at y. 29, 7; what was that cause? It is not far to seek.

the word 𐬉𐬌𐬎𐬀𐬎, stood divided, as words so often do, in the Mss. really followed by the pahl. trlr. (though not in the one which he had just transcribed on the page before him with his own hand). And the syllable 𐬉𐬌- = *-vôi* (for 𐬎𐬌 = *vê*) was mechanically, or accidentally, joined to our *khsh-* (-𐬵𐬌) of -𐬐𐬀𐬌𐬵𐬌, so forming *vê-khsh* which misled some early scribe. And this was the cause of the strange *vakhshînêḍ* (with little doubt). Or if the 𐬉𐬌- (*-vôi*) was not actually detached from its -𐬎𐬀, *ga-*, then some puzling peculiarity of the forms induced some ancient scholar to make a curious emendation; and such an occurrence constantly presents itself.

𐬎

** (?) 𐬵𐬎𐬀, y. 43, 1 (so J.*), 51, 10 (so J.*). As regards Roth's brilliant suggestion that we have here an infin. 𐬉𐬌𐬵𐬎𐬀 *gaṭ-tôi* = 𐬉𐬌𐬎𐬀, = 𐬎𐬵𐬎𐬀, we may well pause seriously before we reject it; see 𐬎𐬵·𐬵𐬎 at y. 51, 10. We are greatly indebted for the idea. I shrank, and still shrink from it, as I must confess, owing to a strong repugnance which I have to seeing an infinitive pushed off prosaically to the end of the line; see y. 51, 10. The infinitive very seldom indeed falls to the end of the line in the Gâthas, and where this does happen, it seems to me to indicate some antecedent cause. See the infinitives in this y. 43. But at y. 43, 1 the 𐬎𐬵𐬎𐬀 would not fall at the end of the sentence. I would therefore now much modify my 'longe non'. See the comm. where I report the alternative sense: 'I wish the '-𐬵𐬌𐬎𐬀𐬎' to come'. But of course we must do what we can also for the text as it is, 𐬉𐬌𐬵·𐬵𐬎, attested by the pahl. trlr., Ner. and the parsi-pers. I can only repeat what I said in the comm.; and those who can procure the first vols. may consult them. I consider the reading 𐬵𐬐𐬎, comparing ind. *gha* + *id* 'verily indeed'. Or 𐬵𐬎𐬀 (so) might possibly be referable to 𐬐𐬎𐬀; cp. (*dyu-*) *gât* the neut. of the adv. in an adverbial sense; see P.W. This would be somewhat difficult to bring in. 'Of thee I pray it 'earnestly'', lit. 'approach-

ing', 'in a closely approaching manner' (so).

Or read 𐬬𐬀𐬥𐬎 as an improp. conj. from 𐬥𐬎, cp. RV. II, 33, 14, *pári tveshásya durmatír mahĩ gât;* so, negatively; see also RV. X, 18, 4. Better 𐬥𐬎 to 𐬬𐬎, cp. *gathá*, *gatám* (to *gaṁ*). Or -𐬥𐬎 might be a transfer to the 𐬥- conjug.; cp. ind. *dhat* (stem of *dhâ*) I take this alternative 𐬬𐬥𐬎(𐬬𐬥𐬎) (literally 'may it come') to mean 'so be it', 'let it so happen', or practically as an exclamation, Amen!; cp. 𐬥𐬌𐬬𐬌 = 'hail'.

While 𐬫𐬀𐬙𐬌 goes well with 𐬫𐬀𐬥𐬬𐬌 in the sense 'I wish (or 'ask') of Thee'; see the vedic places cited in the comm., page 509. (RV. I, 30, 12, RV. VIII, 45, 6). So both the pahl. trlr., Ner. and the parsi-pers. testify with *am pavan yâmtânishnŏ min lak; prâptau tava kâmât, ma-râ pah rasad* (? read '*rasîdan*') *az tû kâmah.*

𐬫𐬥𐬬𐬎, y. 28, 6 (so J.*); 49, 1 (so J.*), 2d sg. imper. act. of 𐬬𐬎 (which see); cp. ind. *gadhi;* veni, come thou (or 'arouse'). The literal idea must refer to 'approach'. Possibly the quaint expression 'stir' might give the real sense, cp. the old-english expression 'go to'. 𐬬𐬎 of course, in most of its applications, must mean 'go' or 'come', 'be in motion' (without regard to direction). So the pahl. trlr. rendered with *yâmtânishnŏ* at y. 28, 6. and this form may be regarded as an infin. in effect, and so for the imper(v). (see the texts). Both Ner. and the parsi-pers. plainly report the idea of 'coming' rather even than that of 'arouse', which may however well be the true force of the word. Ner. has *prâptiṁ . . . dehi;* pers. *rasishn . . . deh.*

Notice that. while we have a merely informal infinitive-imperative *yâmtânishnŏ*, (let there be) a coming (hardly a 'going') for the plain imper. 𐬫𐬥𐬬𐬌, the equally plain imperative 𐬫𐬥𐬬𐬌 is closely reproduced with *yehabânâî-m.* Ner. *dehi;* pers. *deh.*

At y. 49, 1 the pahl. is constant to *yâmtânînishnŏ*, but also adds the conj.-imperative idea in the gl. with *yehevûnâḍ.* Ner. has however *prâpnoti*, which clearly defines his idea of *yâmtânishnŏ* as being that of 'motion towards'; so the pers. has *rasad;* which is an interesting indication that he understood a slight verbal force in the infin. (?) noun *yâmtânishnŏ.*

𐬬𐬎, go, come; ire, venire;

stem 𐬜𐬎𐬀, 𐬜𐬀, (ind. *gam, gm*) (so J.*)

3d sg. conj. act. 𐬐𐬎𐬜(𐬌)𐬀𐬎, y. 44, 8 (so J.*)

3d sg. conj. act. 𐬐𐬎𐬜(𐬌)𐬀𐬎, lat. av.

3d sg. conj. act. 𐬐𐬎𐬜𐬎𐬌 „ „

3d pl. conj. act. 𐬌𐬜(𐬌)𐬀·𐬎𐬎𐬎, y. 46, 11 (J.* with the peculiar form of *'y'*).

stem 𐬜𐬎𐬀 shortened to 𐬎𐬀 (cp. ind. *gam*. P.W.)

[3d sg. improp. conj. act. 𐬐𐬎𐬀, y. 43, 1 (so reading (so J.*))]

[3d sg. conj. act. 𐬐𐬎𐬀, y. 43, 1 (so reading, see 𐬎𐬀)].

2d sg. imperv. med. 𐬭𐬎𐬎𐬀, y. 28, 6 (so J.*); y. 49, 1 (so J.*).

stem pf. 𐬜𐬎𐬌(𐬎)𐬙, 𐬜𐬌𐬎𐬙 (*jagám, jagm*).

1st sg. opt. pf. act. 𐬜𐬌𐬎𐬎𐬜(𐬎)𐬌𐬎𐬙, l. av.

3d sg. conj. pf. act. 𐬐𐬎𐬜𐬌𐬙·𐬐𐬎𐬎𐬜𐬎𐬎𐬎 „ „

part. pass. 𐬎𐬐𐬎𐬀,

n. s. m. 𐬭𐬎𐬐𐬎𐬀, lat. av.

n. s. m. (-𐬎=)𐬭𐬎𐬐𐬎𐬀𐬎 „ „

n. s. f. 𐬎𐬎𐬐𐬎𐬀𐬌𐬴𐬀𐬎 „ „

part. perf. 𐬎𐬀𐬜-, -𐬎𐬎𐬌𐬜(𐬎)𐬌𐬎𐬙

acc. sg. f. 𐬎𐬐𐬜𐬎𐬐𐬀𐬌𐬜𐬌𐬎𐬙, lat. av.

gen. sg. f. (𐬴𐬎𐬎𐬎𐬎-)𐬴𐬎𐬎𐬎𐬐𐬀𐬌𐬜𐬌𐬎𐬙 „ „

superl. -𐬎𐬜𐬴𐬎𐬐𐬀𐬌𐬜𐬌𐬎𐬙

nom. sg. m. 𐬭𐬜𐬴𐬎𐬐𐬀𐬌𐬜𐬌𐬎𐬙, lat. av.

acc. sg. m. 𐬜𐬜𐬴𐬎𐬐𐬀𐬌𐬜𐬌𐬎𐬙 „ „

; cp. ind. *gam, ágam, ágm, jagamyât, gácchasi;* so the pahl. trlr. first rendered with forms of *yamtûnîḍanŏ.*

𐬐𐬎𐬜(𐬌)𐬀(𐬎), y, 44, 8 (so J.*), 3d sg. conj. act. of 𐬜(𐬌)𐬀, stem of 𐬜𐬎𐬀 (which see); 'may it (my soul) then (?) (𐬎𐬙 = *téna*) proceed'. Others following our great 'guru' read 𐬎𐬙𐬎𐬜𐬀𐬎, as a 3d sg. imperf. med., to the stem -𐬎𐬜𐬀, ind. *gáma, gamá:* 'how shall my soul proceed toward this good and reach it?'; but see the metre; the word should be at least 𐬐𐬎𐬜𐬀𐬎; cp. ind. *ágman.* In treating the pahl. trlr. at page 194 I fear I was unduly restrained by a disinclination to depart from the guidance of ordinary pahlavi structure. I should have been more boldly guided by the original; 'how does this which *is* my soul come to (?) that which is the good joy with regard to the two things?' the gl. adding... 'the concerns of the spirit and of the world'; Ner. *prâpnoti;* pers. *rasad.*

𐬎𐬎𐬎𐬀, m., life, vita;

n. s. 𐬎𐬐𐬎𐬎𐬎𐬎𐬀𐬎, lat. av.

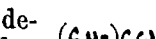
n. s. , lat av.

acc. s. , y. 43, 1

(J.*)

(this as deciphered), y. 43, 1

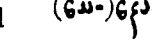
acc. s. , y. 30, 4

(J.*  ** (sic?

= long. = old av. pahl.

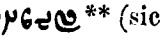
= *y* with inherent as often)

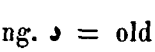
(this as deciphered

)

inst. s. , lat. av.

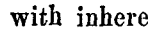
gen. s. „ „

gen. s.  „ „

these as decipher. 

or **

gen. s. , y. 51, 19

(J.* NB.**  (is explained by -)).

The form is one of the most effective to prove that is sometimes = = = pahl. + cursively written; so explained, it corresponds at once to the ind. *gáyam;* so is for ; the *'ẹ'* sound is utterly absent from the , as here used; *gaêm*, *yayẹhẹ*, are simply impossible. The *ẹ*, *ê*, sounds most often represented elsewhere by , are here wholly nonsense. Any other conceivable sounds might be supposed to be here reproduced as well as *ẹ*, *ê*. , are here actually and mechanically = = *ya*, *yâ*, (or *ye*); they do not merely 'stand' for them.

The of + is the original pahl.-av. = = *y*, and the is *a*, *â*. Of course these rectifications do not smooth out every wrinkle; for these are the results of the dissolution of old forms and of the awkward inception of new ones. Whether *-yam*, or *-yem*, *-yahya*, or *-yehya* are really meant, we can never be so sure. As regards the meaning, here 'tradition' does us no contemptible service. The vedic ind. *gáya* does not offer the immediate sense 'life'. We owe this to the pahl. trlr.'s *p. zêndakîh*, or *'zîvandakîh'*, as made certain by Ner.'s *jîvitaṁ* (gl.); pers. *zêndah* (gl.); at y. 43, 1; pahl. *jân; jîvitaṁ;* pers. *jân.*

, y. 51, 19, gen. s. m. of , which see, 'of life'. So the pahl. trlr., affording us here a good instance of a genitive by position; Ner. also recog-

nised *jân* as such with his *jîvitasya;* so the pers. *pah jân kunishn*, '*pah*' refers to *kunishn; jân* is gen. by position. I call attention to the reading of J.* 𐬌𐬀𐬯𐬌𐬀𐬯𐬌𐬀𐬯𐬌𐬀𐬯𐬌𐬀𐬯𐬌𐬀𐬯 (sic) which may indeed be accidental (?) as it is an accumulation of débris; but the fact remains that '𐬌𐬀' would itself express a gen. termination; and 𐬌𐬌- seems added to explain it, as I have so often done; 𐬌- = 𐬌- = pahl. for 𐬌𐬌-.

𐬌𐬀𐬯, to sing, to praise

stem 𐬌𐬀𐬯 (?)

(others 𐬌𐬀𐬯)

3d pl. med. 𐬌𐬀𐬯𐬎𐬎𐬀𐬯𐬌𐬀𐬯, l. av.

3d pl. med. 𐬌𐬀𐬯𐬎𐬎𐬀𐬯𐬌𐬀𐬯𐬎𐬎𐬀𐬯 „ „

dat. infin. (?). 𐬌𐬀𐬯𐬌𐬀𐬯, y. 28, 4; cp. ind. *gir, gṛṇâti,-nîté.*

The pahl. trlr. does not uphold this view; see the altern.

𐬌𐬀𐬯, to wake, to be watchful, to awake (song, etc.), so, as the possible original of 𐬌𐬀𐬯𐬌𐬀𐬯 (which see);

[?**stem 𐬌𐬀𐬯𐬌𐬀𐬯𐬌𐬀𐬯, causat. or separate word.

3d sg. pres. act.**? 𐬌𐬀𐬯𐬌𐬀𐬯𐬌𐬀𐬯𐬌𐬀𐬯𐬌𐬀𐬯𐬌𐬀𐬯

part. pass. 𐬌𐬀𐬯𐬌𐬀𐬯𐬌𐬀𐬯𐬌𐬀𐬯𐬌𐬀𐬯𐬌𐬀𐬯]

part. perf. 𐬌𐬀𐬯𐬌𐬀𐬯𐬌𐬀𐬯𐬌𐬀𐬯𐬌𐬀𐬯𐬌𐬀𐬯

acc. s. m. 𐬌𐬀𐬯𐬌𐬀𐬯𐬌𐬀𐬯𐬌𐬀𐬯𐬌𐬀𐬯𐬌𐬀𐬯, l. av.

The pahl. trlr. however differs; so Ner. and the parsi-pers.; see under 𐬌𐬀𐬯𐬌𐬀𐬯; cp. ind. *gṛ, jâgṛ* (W.).

𐬌𐬀𐬯, f. (?, or nt. (?)) sublimity, height, (or 'song (?)'), sublimitas, cantus (?); but see below;

gen. s. 𐬌𐬀𐬯𐬌𐬀𐬯; y. 45, 8 (so J.*); 50, 4 (not in place in J.*); 51, 15 (so J.*); (or is it possibly a loc. of 𐬌𐬀𐬯𐬌𐬀𐬯 in composition with 𐬌𐬀𐬯𐬌𐬀𐬯 or not, 𐬌𐬀𐬯𐬌𐬀𐬯.𐬌𐬀𐬯𐬌𐬀𐬯 = 'in the high house', 'the abode on high'?) The pahl. trlr. wrote at a period probably centuries after this 𐬌𐬀𐬯 had become united with the 𐬌𐬀𐬯𐬌𐬀𐬯 (possibly = 'in the home on high') which 𐬌𐬀𐬯𐬌𐬀𐬯 regularly accompanies it in the Gâthas; but he first pointed out to us the form with *dên garôḍmânŏ;* Ner. also *antar* garothmâne;* pers. *andar garôtmân.* So at y. 50, 4 he pointed out to us the grammatical form, pers. following; Ner. this time *antaḳ** (so) *garothmânasya;* at y. 51, 15 however the pahl. trlr. has *avŏ g.*, where Ner. returns to the more natural loc.; pers. *ân garôtmân;* cp. ind. *gír.* I do not think that we have a right to let this 𐬌𐬀𐬯 pass here, in view of the indian '*i*' in *gír,* without a momentary question whether our

iranian short 𐬀 has been correctly handed down to us. We must not forget the lengthy period during which zend-pahlavi treated all the short vowels as inherent, and not only the 𐬀, *'a'* as in the indian. Should our 𐬀𐬵𐬎 be restored as 𐬀𐬵𐬎; so also of the next word?

The obvious fact that many of our zend forms are imperfectly written out presses itself more and more upon us; (see my articles in the Z. D. M. G. which introduced this subject in 1895, '98, 1901).

𐬀𐬵𐬎 (m. (?)), song, praise, cantu. Such a form seems called for by the inst. pl. 𐬀𐬵𐬎𐬌𐬎𐬭𐬀𐬌 at y. 34, 2 (J.* 𐬀𐬵𐬎𐬌𐬎𐬭𐬀𐬌).

The pahl. trlr. is however somewhat strangely free with his *dên garôḏmânŏ*, Ner. and the pers. following. Did he have in mind some other text, not keeping to the zend 𐬀𐬵𐬎𐬌𐬎𐬭𐬀𐬌 generally written before the pahl. trl. in most of the zend Mss.?; cp. ind. *girā* (as in *girâvaŕdham*). The question again arises: have we the correct short vowel in this 𐬀𐬵𐬎? ; should it not be 𐬀𐬵𐬎?; see the preceding article.

[𐬀𐬵𐬎, m. mountain, mons;

n. s. 𐬀𐬵𐬎𐬌, later av.

acc. s. 𐬀𐬵𐬎𐬌, so K.[5] and altered J.[2] (altern. only) at y. 28, 5 (but J.* 𐬀𐬵𐬎𐬌)

abl. s. 𐬀𐬵𐬎𐬌𐬎𐬭𐬀𐬌, later av.

gen. s. 𐬀𐬵𐬎𐬌𐬎𐬭𐬀𐬌 „ „

loc. s. 𐬀𐬵𐬎𐬌 „ „

loc. s. 𐬀𐬵𐬎𐬌** „ „

n. pl. 𐬀𐬵𐬎𐬌 „ „

acc. pl. 𐬀𐬵𐬎𐬌 „ „

acc. pl. 𐬀𐬵𐬎𐬌 „ „

acc. pl. 𐬀𐬵𐬎𐬌 „ „

dat. pl. 𐬀𐬵𐬎𐬌 „ „

gen. pl. 𐬀𐬵𐬎𐬌[1] „ „]

𐬀𐬵𐬎𐬌, see 𐬀𐬵𐬎𐬌

𐬀𐬵𐬎𐬌, y. 28, 4 (so J.*) a

[1] I am of the opinion that 𐬀𐬵𐬎𐬌 (so reading with most Mss. at y. 10, 11) should be taken as part of a lengthy compositum with 𐬀𐬵𐬎𐬌, and thus read, it forms part of a nt. pl. corresponding to the forms in the preceding line or sentence.

If the old reading 𐬀𐬵𐬎𐬌 at y. 28, 4 be accepted, then we have a very natural allusion to the mythical 𐬀𐬵𐬎𐬌 which becomes familiar in the later zoroastrianism, and is even clearly defined in the later av. The Judge's Bridge extends from it toward heaven.

dat. s. of an infin. noun 𐬭𐬀𐬵𐬎 from 𐬵𐬎, 'to laud', which see; or else it is an infin. from 𐬵𐬎, 'to watch'. 'I who am reminding my soul to watch'; see my new verbatim edition, page 36. Possibly the form is a loc. of a 𐬭𐬀𐬵𐬎, from either 𐬵𐬎. The pahl. trlr. does not accede to this, having *dên garôḍmânŏ*, pers. and Ner. following. Cp. for form ind. *-gara* to *gṛ*, *gar*, 'to sing' (W.).

The pahl. trlr., as I think, errs entirely with his *dên garôḍmânŏ*, though of course that reproduces the general idea; see upon 𐬯𐬌𐬎, which is here by no means referable to 𐬵𐬨𐬎 = 'to dwell'; but belongs to 𐬵𐬨𐬎 with = 'to think'; and is to be taken 𐬯𐬀𐬎𐬨𐬎. 'I apply-attention to awakening', (or 'to praise'). Ner. follows the pahl. as was natural with *Garothmâne*, and the parsi-pers. with *Garôtmân*.

𐬭𐬎(ɛ)𐬵𐬎, warm, hot; nt. heat; calor;

n. sg. m.	𐬵𐬎(ɛ)𐬵𐬎,	later av.	
acc. sg. m.	𐬭𐬹𐬎𐬌𐬎(ɛ)𐬵𐬎	„	„
acc. pl. nt.	𐬭𐬎(ɛ)𐬵𐬎	„	„
gen. pl. nt.	𐬌𐬵𐬨𐬎(ɛ)𐬵𐬎	„	„
n. sg. nt.	𐬌𐬌𐬎(ɛ)𐬵𐬎,	lat. av.	
inst. sg. nt.	𐬨𐬎(ɛ)𐬵𐬎,	y. 43, 4 (so J.*)	calore.

So the pahl. trlr. gave us, with the word at its uninflected stage. (Some writers might term it 'merely transliterated'; but this was what the new form essentially was not; as well speak of italian as 'transliterated' latin; 'transliteration' would have preserved the terminations. Was the new persian *garm* 'transliterated'); cp. ind. *gharmá*, and Justi's rich collection of related words.

𐬨𐬀𐬵𐬎, y. 46, 19, inst. sg. f. of 𐬵𐬨𐬎, 𐬀𐬵𐬨𐬎 (which see), 'with (or 'on account of') the Cow', causâ (?)-bovis. The pahl. trlr. does not distinctly report the case form, possibly because the sociative was strongly expressed by 𐬯𐬨𐬎 in the immediate context. In fact the force of the instrumental case is here peculiar in the orig. Ner. follows the later usage which united the two words 𐬨𐬀𐬵𐬎 and 𐬭𐬨 *goajînâmnî* as a prop. name; the parsi-pers. has *gâû* (? sic), or *'gâv'*. Considerable credit is due to the ingenuity manifested in the suggestion that 𐬭𐬨.𐬨𐬀𐬵𐬎 were two related duals; cp. 𐬭𐬨𐬀𐬵𐬎 𐬭𐬨𐬀𐬵𐬎.

𐬛𐬀𐬯𐬌𐬎, y. 29, 2 (J.* 𐬛𐬌𐬎 so through oversight), 29, 3 (J.* 𐬛𐬀𐬯𐬌𐬎), 29, 7 (J.*); y. 33, 3 (J.*); 48, 5 (J.* 𐬛𐬀𐬯𐬌𐬎 (sic)); 51, 14 (J.* 𐬛𐬀𐬯𐬌𐬎), dat. sg. f. of 𐬵𐬌𐬎, 𐬵𐬌𐬎 (which see). The pahl. trlr. may be said approximately to reproduce the dat. caseform at y. 29, 2 with his *gôspend*, gen. by position, but he distinctly adds the *î* in the gl. So Ner. who interprets the collective sing. with his gen. pl. *gopaçûnâm*. At y. 29, 3 the pahl. trlr. himself takes 𐬛𐬀𐬯𐬌𐬎 as the collective affording a pl. *gôspendânŏ*, which is also gen. by position; see Ner. *gopacûnâm;* pers. *ân î gôsfendân*, while at y. 29, 7 he affords merely a free or careless acc. At y. 33, 3 his *pâhrêjŏ î gôspendân* strongly emphasises the genitive force of the position of his *zak î gôspendân*. Ner. again paying attention with his *gopaçûnâm;* pers. *î gôsfendân*. At y. 48, 5 the pahl. trlr. returns to the sing. form with the gen. of position, while Ner. uses the pl. *gavâm;* pers. *gôsfend*. At y. 51, 14 the last procedure is repeated.

𐬵𐬀𐬌𐬎, 𐬰(𐬀)𐬌𐬎, to complain, to cry complainingly;

stem 𐬵𐬀𐬌𐬎

3d sg. impf. indic. med. 𐬌𐬎𐬀𐬌𐬎, y. 29, 1 (J.* 𐬌𐬎𐬀𐬌𐬎 (so). [2d sg. imper. med. 𐬌𐬎𐬌 =)[1] 𐬌𐬎𐬀𐬌𐬎, y. 51, 17 (so J.*) better 𐬌𐬎-, to-*grdh*].

stem 𐬵𐬀𐬰𐬌𐬎

3d sg. pres. indic. act. 𐬵𐬀𐬰𐬀𐬌𐬎, l. 1st sg. pres. indic. med. 𐬵𐬀𐬰𐬌𐬎, y. 32, 9 (so J.*).

1st sg. pres. indic. med. 𐬛𐬀𐬰𐬌𐬎, y. 46, 2 (J.* 𐬛𐬀𐬰𐬌𐬎 (sic)).

stem **𐬵𐬀𐬰𐬌𐬎

3d sg. impf. act. (or improp. conj.). 𐬵𐬀𐬰𐬌𐬎, y. 32, 13 (J.** 𐬵𐬌𐬎𐬀𐬰𐬌𐬎 (so?)).

part. pres. med. 𐬵𐬀𐬰𐬌𐬎

gen. sg. m. (𐬌𐬎𐬌 =) 𐬵𐬀𐬰𐬌𐬎

nom. pl. f. 𐬵𐬀𐬰𐬌𐬎, lat. av.

acc. pl. f. 𐬵𐬀𐬰𐬌𐬎 „ „

; cp. ind. *garj, garjati;* for form consider also ind. *garh, garhate,* with its better meaning, though it is an exceedingly weak procedure for us to ignore such an interesting circumstance as the figurative sense of *garj*, 𐬰(𐬀)𐬌𐬎, in the iranian, whereas we seem only to have the

[1] the 𐬌 is one of the many instances of false decipherment of an orig. pahl.-av. 𐬀 which here equalled 𐬌 with its inherent 𐬎 or 𐬌 (𐬀 may represent 𐬌, 𐬌, 𐬌, 𐬌, 𐬀, etc.).

meaning 'roar', 'bellow' in the ind. *garj*. So the pahl. trlr. first taught us with the word at its second stage, *garzîḍanŏ*, made clear by Ner.'s *krand*, *kráṇdati*, etc., and the parsi-pers. *bâng kardan*.

to go, ire; accedere;

stem ;

3d sg. conj. act. , y. 46, 6 (J.* with the peculiar 'g' ([illegible][1])); accedat.

It is difficult to say whether the pahl. trlr. treats this word freely with his — *aît*, or whether he ignores it here; Ner. also does not render; nor does the parsi-pers. show another text; see upon .. Cp. ind. *gâ*, *jîgâti*.

, m. way, place, seat, throne, via, sedes;

nom. sg. , lat. av.

acc. sg. , „ „

acc. sg. , y. 28, 5 (so J.*, but the sign for '*û*' is indistinguishable from that for '*î*' in many occurrences in this J.* (so also in other important Mss.); also occurs at y. 51, 17 and other places as distinct from).

inst. sg. , lat. av.

abl. sg. , lat. av.

gen. sg. „ „

(= to the decl.; the *ę* sound is totally absent)

loc. sg. , lat. av.

n. pl. (?)** „ „

acc. pl. „ „

acc. pl. „ „

acc.pl.(lost)?** „ „

dat. pl. „ „

loc. pl. „ „

My preferred rendering is not attested by the pahl. trlr. who has *gâs*, Ner. *sthânaṁca;* pers. *gâh*. As I need hardly say, this translation of the pahl. trlr. (*directly in the face of etymology* (be it noticed)) is the only possible one in all, or almost all, the non-gâthic places. But the ind. occurrences of *gâtú* = 'path' fully warrant us in accepting the meaning 'way' at y. 28, 5; for the idea of 'leading the way' seems to have established itself in post-avestic parsism; see the Book of the *Arḍâ Vîrâf* everywhere. What makes me hesitate is merely the dative of 'goal'. But that seems very probable in the gâthic, as at y. 44, 1, —, and is, formally at least,

[1] no types are at hand for this peculiar *g** which is like , but somewhat larger perhaps would do.

certain at y. 9, 3, though 𐬨𐬀𐬎𐬎𐬀𐬌 and 𐬨𐬀𐬎𐬎𐬀𐬌𐬌, yt. 14, 2 may there mean 'came' in the sense of 'came into possession', or 'appeared'; so at vd. 9, 54; while at yt. 10, 19 𐬀𐬌𐬎𐬀𐬎𐬎𐬀𐬌𐬌 𐬀𐬎𐬎 𐬀𐬌𐬎𐬀𐬎 might mean, 'in this direction'. But at vd. 13, 8

𐬀𐬎𐬎𐬀𐬌 . 𐬀𐬌𐬎𐬀𐬎 . 𐬀𐬎𐬎

𐬀𐬌𐬎𐬀𐬎𐬎 .

'the soul goes over to the world beyond', seems naturally enough to show a dat. of goal in a decisive sense, for the writer meant to describe the progress of a person as if in actual motion. I can hardly agree that the case of Vishṇu's steps directed 'with regard to heaven', '*sūvargāya lôkāya višṇukramāḥ kramyantē*, TS. 1, 7, 6, 2. is a very good parallel case to vd. 13, 8, for Vishṇu's movements toward heaven were part of his expected action as being a god, whereas the soul only after the last ordeal goes over to the other world. I cannot even yet divest myself wholly of a reluctance to interpret this early gâthic-vedic word in the sense of the later avesta. That however may be the meaning 'the throne to (i. e. 'of') Ahura'; 'O asha when shall I ('shall I indeed'?) see thee, finding also vohu manah, and the throne to (i. e. 'of') Ahura M. most beneficent toward the obedient, (𐬀𐬎𐬎(?))'... The dat. 𐬀𐬎𐬎 is however not so natural in the place of the gen. in the Gâtha. At y. 30, 1 'praises for (or 'to') Ahura' hardly needs to be expressed by the gen. simply because the 'sacred offices' of *vohu manah* are put in the gen. 𐬀𐬌𐬎𐬀𐬎𐬎 drag the datives 𐬀𐬌𐬎𐬀𐬎 and 𐬀𐬎𐬎 into genitive force. I do not see why these datives are not somewhat in the position of the dat. cited by Delbruck *suvargāya vā̃ êshá lokāya cîyatê yád agníḥ* 'der Feuer-Altar wird gebaut um des Himmels willen' (so), TS. 5, 5, 4, 4; cp. Brugmann-Delbk, vergl. synt. 5, 290.

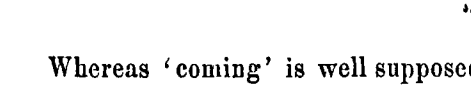
𐬀𐬎𐬎 at 29, 5 has no genitive force, nor 𐬀𐬎𐬎 at y. 46, 10, nor has any (?) other dat. form of the names of any of the ameshas in the Gâtha; see at least the undoubted formal dative of goal at y. 30, 7 𐬀𐬎𐬎 . 𐬀𐬎𐬎 . 𐬀𐬎𐬎 . 𐬀𐬌𐬎𐬀𐬎 . 𐬀𐬎𐬎 . See on the contrary the gen. used where one might almost expect the dat., y. 30, 8.

𐬀𐬎𐬎 . 𐬀𐬎𐬎 . 𐬀𐬎𐬎 .

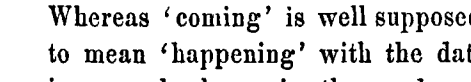
𐬀𐬎𐬎 .

Whereas 'coming' is well supposed to mean 'happening' with the dat. in several places in the zend and its related languages, here 'happen' occurs in connection with the gen.; so at y. 30, 10

On the other hand again



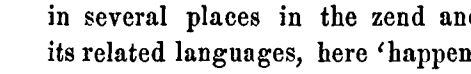
y. 28, 3 is not at all a fair case of a loc. dat. We have the loc. of goal at y. 32, 15



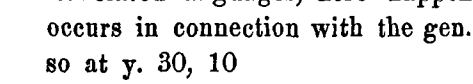
may indeed be a gen. at y. 44, 1 ..., but a dative is better; see the prep. (or postposition) , so often with the dat., accidentally or otherwise. See the loc. of goal again at y. 45, 8 *e*, so at y. 50, 5 *d*, so also at y. 51, 14 *c*, so perhaps at the next strophe.

But fully warranted as a dat. of goal really seems, it must not be forgotten that we do not at all need it for the meaning 'path' to at y. 28, 5 for we may render 'O Asha, shall I see thee and vohu manah, finding also the path (cp.) *which is* obedience to the most beneficent Ahura M.'.

As said, I do not even now think that the case for a dat. for gen. at this y. 28, 5 is very strong; nor do I think in view of the facts that , in the Gâtha, has as much claim to be taken in the concrete as in the abstract there; cp. y. 45, 5 *e*, 'who render me obedience and attention** (or 'those, every one'; so the pahl. *aîshân*). So y. 33, 14 ...; so y. 46, 17



In one place indeed in the Gâtha seems positively personified rhetorically (or else literally understood as the 'obedient ally') is y. 43, 12



Notice , at y. 28, 5, which, as meaning 'finding', applies realistically to the 'way' rather better than to the 'throne'. (One does not generally have to *search* for a 'throne'). I feel as ever

convinced that: 'O Asha, shall I see thee and vohu manah?, (I) finding also the way, *even* obedience to the most beneficent Ahura', is as good a translation as the other; and even more natural, though the other was doubtless the suggestion of Roth. See how emphatically the word 'way' 𐬫𐬀𐬌𐬌𐬎 is used figuratively at other gâthic places.

𐬵𐬀𐬎, f., hymnus, hymn; the word is especially applied in the avesta to each of the five called respectively, the hymns 𐬵𐬀𐬎 𐬛𐬀𐬌𐬌𐬀𐬙𐬀𐬌𐬌𐬀𐬛𐬀 𐬵𐬀𐬎, 𐬵𐬀𐬎 𐬛𐬀𐬌𐬌𐬀𐬙𐬀𐬌𐬌𐬀𐬛𐬀 𐬵𐬀𐬎 𐬵𐬀𐬎 𐬛𐬀𐬌𐬌𐬀𐬙𐬀𐬌𐬌𐬀𐬛𐬀 𐬵𐬀𐬎 𐬵𐬀𐬎 𐬛𐬀𐬌𐬌𐬀𐬙𐬀𐬌𐬌𐬀𐬛𐬀 𐬵𐬀𐬎.

They became sacrosanct perhaps within a hundred years of the time of their composition, the element of metre together with their supposed authorship being perhaps the most important feature, though it cannot be denied that the nature of their contents contributed greatly to the high value set upon them. They became, almost as a matter of course, objects of sacrificial honour, mentioned in the liturgies with many similar objects; cp. the homage paid to the metres of the Rgveda;

n. s. 𐬵𐬀𐬎, in the titles to the several (five) gâthas;

acc. sg. 𐬵𐬀𐬎, later av.

gen. sg. 𐬵𐬀𐬎 „ „

n. pl. 𐬵𐬀𐬎 „ „

acc. pl. 𐬵𐬀𐬎 „ „

acc. pl. 𐬵𐬀𐬎 „ „

dat. pl. 𐬵𐬀𐬎 „ „

gen. pl. 𐬵𐬀𐬎 „ „

loc. pl. 𐬵𐬀𐬎 „ „

(the 𐬵 is a postposition); pahl. *gâs, gâsân;* Ner. *gâthâ* (f.); pers. *gâsân;* pl.; cp. ind. *gâthá,* m. and *gâthâ,* f.

𐬵𐬀, y. 46, 4, acc. pl. f. (m.) of 𐬵𐬀 (which see) boves, the kine, cattle, the cows; so the pahl. trlr. first indicated to us with *gôspend;* Ner. *gâm;* but the parsi-pers. gives us the pl. with *gôsfendân.*

𐬵𐬀𐬌, 𐬵𐬀, audire, to hear; (origin of the idea being to have a sound in the ear; notice that the word occurs chiefly in the med.; in the ind. in the act.; the occurrence in the act. in zend is causative);

stem 𐬵𐬀𐬌;

3d sg. med. 𐬵𐬀𐬌, y. 29, 8 (so J.*).

2d sg. imper. med. 𐬵𐬀𐬌, y. 49, 7 (J.* 𐬵𐬀𐬌 (sic).

2d sg. pl. imper. med. 𐬵𐬀𐬭𐬌𐬙𐬀𐬌𐬎𐬀**1, y.45,1 (J.* has the large 𐬌 written alternatively over 𐬀, also 𐬌 for 𐬎*).

stem –𐬙𐬀𐬌𐬎𐬀, aor.;

3d sg. med. 𐬌𐬀𐬙𐬀𐬌𐬎𐬀, lat. av.

3d sg. med. (conj.) 𐬌𐬀𐬙𐬀𐬌𐬎𐬀, y. 31,18 (so J.*), 19 (so J.*).

stem –𐬌𐬌𐬌𐬙𐬀𐬌𐬎𐬌𐬀 (causat.)

3d sg. act. 𐬀𐬌𐬀𐬌𐬌𐬌𐬙𐬀𐬌𐬎𐬌𐬀 ... 𐬌𐬎𐬌

part.'s –𐬵𐬌𐬌𐬌𐬙𐬀𐬌𐬎𐬀 (stem (?)); 𐬌𐬀𐬙𐬀𐬌𐬎𐬀; see 𐬌𐬀𐬙𐬀𐬌𐬎𐬌𐬀.

So the pahl. trlr., in the face of the etymological analogy, reversed the old indian meaning 'to call out' with forms of *nyôkhshîḍanŏ* instead of forms of a *khrusîḍanŏ*, Ner. following with forms of *çru-, çrav-;* pers. *shunîdan.*

[A question arises as to which is the original sense. We should at first sight say that the indian preserves the old idea best, the word being originally an imitation of the voices of domestic animals. The catching of a distant sound, or 'having one's ear sounding' would be an added idea. There might however be a question as to whether the indian increased and causative stems (so in form) do not point toward a meaning 'make hear', so that after all the usages come together at times; but the indian certainly uses the word in its original meaning to 'bellow'; and this we have not noticed in the Zend]. **1 𐬵𐬀- is error for 𐬰(ɛ)𐬭𐬀-.

𐬌𐬀𐬙𐬀𐬌𐬎𐬀, y. 29, 8 (so J.*), 3d sg. imperf., or improp. conj., med. of the stem 𐬌𐬌𐬎𐬀 of –𐬭𐬀𐬌𐬎𐬀, 𐬌𐬎𐬀 (which see) 'was ... hearing' ('in the habit of hearing'), the dependent sentence might determine a conj. sense. The pahl. trlr. is free as to form with *nyôkhshâk;* see also the irregularity in the sequence of his supposed word-for-word reproduction *mûn nyôkhshâk*, Ner. however is practically close with his *çuçrâva;* the pers. has a *shunav**, or '*shinav**' (so).

[That the pahl. trlr. (at least plus Ner.) could see a 3d sg. med. in 𐬌𐬀– is proved at once by y. 28, 3, where (as I hold) he overdoes it with his *yamtûnêḍ* (so transliterating, as seems most natural; see the *zak*). He is certainly free with his *-nêḍ* instead of *-nâḍ*. See however Ner.'s striking imperv. form, as if he, at least, even recognised the somewhat rare 3d conj. med. in 𐬌𐬀–. He has *saṁprâpnuvantu*, pl. either free for the sg., or else really seeing a now lost nasalisation in 𐬌𐬀𐬌𐬌𐬙𐬀. The trlr. offers an altern. of the

pahl. at y. 28, 3, to be read 'come ye'; see the texts; cp. *bhávanta*, etc. See further the 3d sg. pret. med. 𐬵𐬀𐬎𐬀𐬌𐬙𐬀, y. 29, 1, recognised as a 3d sg. with *garzîḍ*, pers. *bângkard* (not '*kunad*'), seeing the pret.; not so Ner. NB.; see his *krandati*.]

𐬵𐬀𐬌𐬵𐬀𐬙𐬀, y. 49, 7, 2d sg. imper. med. of -𐬐𐬀𐬙𐬀, -𐬐𐬀 (which see), hear thou, aurem-da. So the pahl. trlr. first decided for us with *nyôksh* (so); Ner. *çṛṇu*; the pers. uses *shunavad*, preserving however the 𐬯 (read *shunav*.)

𐬎𐬌𐬐𐬀𐬙𐬀 (sic?), y. 45, 1 (J.* has the peculiar 'g' somewhat like 𐬛 written over 𐬐 and also 𐬛 for 𐬵), 2d pl. imperv. med. of the stem 𐬵𐬀𐬙𐬀, of -𐬐𐬀𐬙𐬀, -𐬐𐬀 (which see). The pahl. trlr. here has indeed a form which possesses at times inf.-imperv. force; but, as so often elsewhere, he translates the term. as a form of 𐬵𐬁, *yehabûnishnŏ*; so the other imperv. with *vashammûnishnŏ*; Ner. has the nominal *karṇâbhyâm*; pers. however the full formal inf. *shunîdan dehad*.

𐬐𐬁𐬌𐬀, y. 32, 9 (so J.*), 1st sg. pres. med. of 𐬴(𐬌)𐬙𐬀 (which see); 'I cry in prayerful complaint'; planctibus supplico. So the pahl. trlr. first rendered as to root and form with *garzam* in gl., Ner. giving the idea of 'complaint' rather than that of mere 'vocalisation' with his *âkrandaye*; the parsi-pers. *garzam*.

[With regard to the unusual 𐬐-, 𐬚- looking more natural, it may result from the exposed position of the letter at the end of the line; see 𐬐𐬯 at y. 51, 10. See 𐬐𐬁𐬚𐬵𐬙, y. 28, 2, 𐬐𐬎𐬵𐬌𐬐𐬎, y. 28, 11 before the caesura; 𐬐𐬎𐬯𐬵𐬯𐬎𐬵𐬙, y. 28, 11, 𐬐𐬎𐬙𐬀 (so) before the caesura, y. 29, 3, 𐬐𐬀𐬌𐬵𐬚𐬁, y. 29, 11 before the caesura, 𐬐𐬎𐬙𐬀, y. 30, 1, 𐬐𐬎𐬵𐬯, y. 30, 2, 𐬐𐬯𐬵𐬙𐬀, y. 30, 5, 𐬐𐬯𐬵𐬌𐬚𐬀, y. 30, 8, 𐬐𐬎𐬵 before the caesura at y. 31, 2, 𐬐𐬑𐬯𐬵𐬐𐬎, y. 32, 3, 𐬐𐬑𐬵, y. 32, 13 (but 𐬚𐬁𐬚𐬀, before the caesura at y. 32, 14, so 𐬚𐬵𐬙, y. 33, 3), etc., etc. I cannot succeed in fixing the conditions of a law as to the matter.]

𐬚𐬌𐬁𐬌𐬀, y. 46, 2 (J.*𐬚𐬌𐬁𐬌𐬀), 1st sg. pres. med. of 𐬴(𐬌)𐬙𐬀 (which see), 'I cry with supplicating complaint', conqueror. So the pahl.

trlr. first rendered for us as to root and form with *garzam*, Ner. defining with *krandâmi*, pers. *gharzam*.

, y. 50, 9 (so J.*); n. s. m. verbal noun in - from = ind. *gṛdh* = 'to approach eagerly with desire'; an eager recipient. One of the signal renderings of the pahl. trlr., who saved us from any tendency to see a = to 'supplicate with complaint' here. His *griftâr* is deeply interesting. Ner. corroborates, with his (as to number) curiously mistaken *gṛhîtâro** (sic; read *grah-*); pers. *giriftâr*.

, f. acquirement? adeptio? [or 'house' (NB (?)) so] acc. sg. , y. 51, 17 (J.*); cp. ind. *gṛdhyâ*, to *gṛdh*? (*-gṛhîti*, *-gṛh*). The pahl. trlr. gives us here what at first sight we might superciliously term an egregious 'blunder'. But we are forced at the next glance to acquit him of 'etymologising' and to allow that he affords a pungent and most apt suggestion, while at a still further moment we should be almost convinced that he gives a rare emendation. He sees an iranian sense to a **, cp. *gṛhin*, householder. And the free or derived meaning which he extracts from the connection is the very apt one of 'household duty', incomparably more vivid and less abstract than our 'adeptio', 'acquirement'. What could be more suited to the place?: 'to obtain (), i. e. 'to be installed in', the house-care () of , the pious saint'. I would emend my trl. on p. 363 as follows, 'whom (i. e. the blest person (the bride)) may the ruler Ahura M. grant to him (the bridegroom) to take up the household duty of the saintly-citizen ()', (so alternatively); pahl. *kaḍak-bânukîh;* Ner. *gṛhe, gṛharâjñîmca;* for the pers. see p. 365, vol. I.

[(sic), y. 51, 17 (so reading with J.*) = (ꝑ is a false zend transliteration; see Zeitschrift D. M. G. July 1901); 'cry ye (amidst our struggle)'. I would now put this reading and rendering in the third place, no longer preferring it as the first alternative; see p. 364. The pahl. trlr. however gives no indication of such a sense whatsoever; see upon .]

, y. 29, 1 (J.*), 3d sg. impf. med. of -, - (which see), cried-complaining ('bellowed'); con-

querens* (-questa) clamavit; so the pahl. trlr. first distinctly recognised with *garzîḍ*, so determined to the pret. as against a *garzêḍ* (same signs) by the parsi-pers. *bâng-kard*, not so (let it be observed) Ner.; his *krandati* shows that he read his pahl. text as *garzêḍ* and not as *garzîḍ* (same signs).

, y. 32, 10; 44, 16, 20; 47, 3; 50, 2; 51, 7, acc. sg. fem. of -, - (which see), a cow; the original mythical mother Cow symbolical of the good creation; so the pahl. trlr. first indicated to us with *gôspend;* Ner. with forms of *gó;* parsi-pers. with *gôspend, gâû***, or '*gâv*'.

, f. settlement, combined farms, colonia; sometimes 'the living world' in the later avesta;

acc. sg. , y. 50, 3 (J.*).

dat. sg. , lat. av.

n. pl. , y. 31, 1 (J.* -); 34, 3 (J.* -); 43, 6 (J.* -); 44, 10 (J.*); 46, 8 (J.* -), 12 (-), 13 (J.* -).

acc. pl. , lat. av.

acc. pl. , y. 31, 11 (so J.*).

dat. pl. , lat. av.

dat. abl. pl. " "

gen. pl. " "

loc. pl. , y. 43, 7; (J.* (sic)).

l.p.(+)-, lat. av.; from a = , 'to acquire by exertion, or conquest', also 'to live'; so with increased root and the suffix -; cp. ind. *gáya;* m. 'household'; or it is possible that the word may be ; cp. = ; but see the conditions established by the metre.

The pahl. trlr. naturally gives us the word at its second (pahlavi) stage with *gêhânŏ;* see y. 43, 7; and Ner. seems somewhat to relieve us at that place, from the unlimited sense of 'world of the living'; *upari ... bhûvibhûteḥ* may be understood as 'landed estate', or 'property' here; but the parsi-pers. is again more indefinite with his *jihân* . . These traditional forms at y. 43, 7 must all be understood as genitive, or oblique in case; and so as expressing approximately the peculiar force of the loc. in the

original. At y. 50, 3 Ner. has *antaḫ** pṛthivyâḫ* (so), rather general again. At y. 34, 7 Ner. seems to be more committal for a concrete sense with his *saṁṛddhatayâ*. I have even shrunk from the ordinary meaning of the term, 'riches'; his rendering certainly helps to save us from the fatuous platitude; so also at y. 31, 11, *-saṁṛddhiṁ*, while at y. 31, 1 he has *jagatyâḫ*.

, practising cattle-culture, in-re-pecuaria-aptus;

n. s. m. , y. 29, 2, g. s. m.**(= . So the pahl.-trlr. affords an 'etymological' attempt here, but succeeds only with his *gôspendân; dahishnŏ* might indeed be referred to *dhâ*, but *yakhsenânishn* would then be more natural; the gloss however is all-important, as it gave us our first correct idea with *pasûshâûrûn* The parsi-pers. follows the pahl. with a *gôsfendân dâdan;* Ner. is better than either with his *gosṛshṭi-*. I would prefer to compare ind. *gó+dhâ, dhâyati*, to milk; the 'cow-milker' (so only literally). **-.

[, so some might prefer with Justi, taking as a loc. (?). A voc. would be hardly in place. For - cp.].

, m. ear.

acc. sg. , lat. av.

inst. sg. » »

acc. dual » »

dat. dual [1] » »

inst. dual [1] » »

gen. dual » »

inst. pl. , y. 30, 2

(read , y. 30,2)

So the pahl. trlr. at y. 30, 2, totally in the face of etymology, first significantly taught us with *gôshânŏ*. If he had followed etymology here, he would have given us the rendering, 'with roars', 'with acclamations'; cp. ind. *ghósha*, 'battle-cry', etc. Ner. follows with *çrotra-;* the parsi-pers. *gôshû*** (sic).

[1] this , or , is here again obviously a case of ancient pahl.-av. survival, as I have proved with gen. s. of the declens. is a lengthened here = in pahl. = , lost nasalisation. = *-bhyâṁ*.

, y. 28, 1; 29, 1, 2, 5 (), 9; 31, 9; 32, 12; 33, 4 (); 34, 14; 46, 9; gen. s. f. (m.) of - (which see), 'of the Cow', 'bovis' as at once the symbol of the national life, and also poetically personified at times, at times also

referred to as especially sacred. So the pahl. trlr. first taught us as to root and form uniting the word, however, with its so closely associated 𐬌𐬎𐬀𐬥𐬀𐬌; he has *gôshâûrvan* at y. 28, 1, Ner. following with his *gorâtmanaḫ;* the parsi-pers. *î pasûshûrûn*. For the other numerous occurrences see the texts.

𐬐𐬀𐬵𐬀, 𐬐𐬁𐬵𐬀, m., f., ox, cow, (as pl. kine, cattle); also 'ox-meat'; possibly milk also (but this, not (?) in the Gâtha); bos;

n. sg. 𐬐𐬀𐬵𐬀, lat. av.**

n. sg. 𐬐𐬀𐬵𐬀𐬨𐬀 „ „

acc. sg. [1]𐬐𐬁𐬵𐬀 „ „

(this as deciphered 𐬌𐬎𐬀𐬥𐬀) „ „

acc. sg. [1]𐬌𐬎𐬀𐬵𐬀 „ „

(this as deciphered 𐬌𐬎𐬀𐬥𐬀) „ „

acc. sg. 𐬌𐬭𐬀, freq. in Gâthas.

acc. sg. 𐬨𐬀𐬌𐬭𐬀, later av.

instr. sg. (𐬨𐬀-) 𐬐𐬀𐬥𐬀 „ „

instr.sg.(𐬨𐬀𐬥𐬀)𐬨𐬀𐬥𐬀, y. 46, 19.

dat. sg. 𐬐𐬀𐬥𐬀, later av.

dat. sg. 𐬐𐬁𐬥𐬀, freq. in Gâthas.

abl. sg. 𐬨𐬀-𐬐𐬁𐬵𐬀, later av.

gen. sg. 𐬐𐬁𐬵𐬀 „ „

gen. sg. 𐬐𐬀𐬌𐬀, freq. in G.

gen. sg. 𐬨𐬀𐬐𐬀𐬌𐬀, later av.

gen. sg. 𐬨𐬀𐬐𐬀𐬌𐬀, y. 29, 5; 33, 4.

gen. sg. 𐬐𐬀𐬥𐬀, y. 32, 8, 14**.

voc. sg. 𐬐𐬁𐬵𐬀, later av.

[n. du. (altern.) 𐬨𐬀𐬥𐬀 * (?), y. 46 19.]

gen. du. 𐬌𐬎𐬀𐬥𐬀- (-𐬐𐬁𐬵𐬀𐬌𐬱, l.a.).

n. pl.** (?) 𐬐𐬁𐬥𐬀 „ „

acc. pl. 𐬌𐬎𐬀, y. 46, 4.

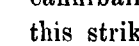
inst. pl. 𐬐𐬁𐬵𐬁𐬎𐬀, later av.

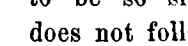
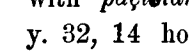
gen. pl. 𐬨𐬀 – 𐬌𐬭𐬀𐬥𐬀 „ „

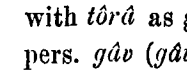
𐬐𐬀𐬥𐬀, y. 32, 8, 14* (?), gen. s. 'of the Cow', 'of cow's flesh' (possibly 'ox'), bovis, vel bovis carnis. Possibly nom. s. at y. 32, 14. At y. 32, 8 the pahl. trlr. does not define 'cow's flesh'. He has *bisrayâ*, 'flesh', but *lanmanîkânð bisrayâ;* the parsi-pers. *mâyân gûsht.* And indeed I may take the liberty of saying that

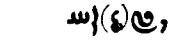
[1] in the absence of an ind. analogon › is prob. a false translit. of the orig. pahl.-av ⟩ = » with inherent ». *gâum* would be a mistake, the word is *gávam;* so of the 𐬐 in 𐬌𐬎𐬀𐬥𐬀, it is a false equivalent for orig. zend-pahl. av. ⟩; the word is 𐬌𐬎𐬀𐬥𐬀, *gaom* is merely a mechanical and erroneous reproduction. Cp. ind. *gó;* long ¯ shows an ancient accent; see Z. D. M. G., July, 1901.

a very eminent authority used to see in our place a case of recorded cannibalism, 'our flesh'! At first this strikes one as most grotesque. But why after all should it appear to be so singular? Ner. however does not follow this idea at all; but pronounces for 'cow's flesh' with *paçûnâm* at y. 32, 8. At y. 32, 14 however the pahl. trlr. leads us as to root, form and sense with *tôrâ* as gen. by position; parsi-pers. *gâv* (*gâû?*); Ner. pl. for sg. *gavâm* (note the genitive).

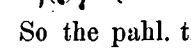
 , y. 46, 10, n. s. f. of (which see), woman, mulier. So the pahl. trlr. first rendered with *nêshman; (nêshâ);* parsi-pers. *zan;* Ner. *aṅganâ.*

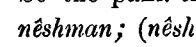
 , y. 44, 8, 3d sg. aor. (improper conj.) of (which see), 'let him proceed', progrediatur. An eminent friend used to suggest a union of this word with the following  , 3d sg. pret. (improper conj.) med. 'how shall my soul . . . arrive at (this good)?'; see comm., page 528. The pahl. trlr. first suggested the general idea with *yâmtûnêḍ;* Ner. *prâpnoti;* parsi-pers. *rasad.*

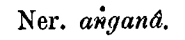
 , y. 46, 11, 3d pl. pret., aor., or impf. as improper conj. of (which see), adveniant; 'they shall arrive at'. So the pahl. in general with *yâmtûnd;* Ner. *prayânti;* parsi-pers. *rasad.*

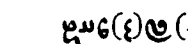
 , to seize, to apprehend;

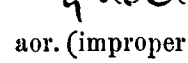
aor. or stem

1st sg. pret. act.  , y. 31, 8.

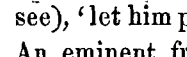
stem 

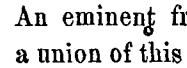
[1st sg. conj. act.  , y. 28, 0 (so reading (?))]

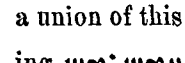
stem  *1

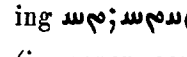
3d sg. conj. (?) (or indic. pres. act.) 

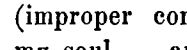
3d sg. conj. pres. act.

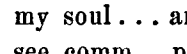
3d pl. pres. act. [2] 

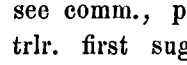
3d pl. conj. act. 

stem 

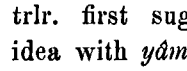
3d sg. pres. act. ((?)** )

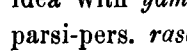
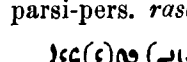
3d sg. conj. act. 

3d sg. pres. med. ((?)** )

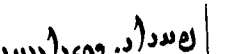
stem  (caus.)

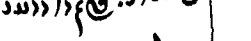
(cp. ind. *gṛbháya-*)

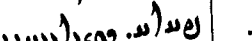
3d sg. pres. act. 

[1] cp. ind. *gṛbhṇâti.* [2]  would need a stem  = *gṛbha*, giving a sort of aor. pres.

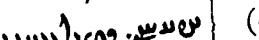
3d sg. pres. act.

3d sg. pres. act. 

3d sg. pres. act. 

3d sg. pret. act., etc. 

3d sg. pret. act.

3d pl. prt. ()

improp. conj., y. 28, 0 (so as altern.)

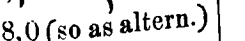
3d sg. conj. act.

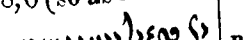
3d sg. conj. act.

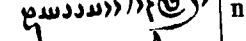
3d pl. conj. act. [2]

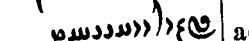
3d pl. conj. act.

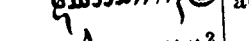
3d sg. opt. act.

2d sg. imper. act. 

2d pl. imper. act. 

3d sg. pres. med. 

" " " 

3d sg. pres. med. (var.) 

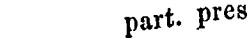
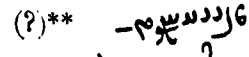
3d sg. impf. med.

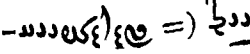
1st sg. perf. act.

[1] the ◦ of is here a lingering original pahl.-avesta character, = = *y*, and it retains its orig. inherent vowel , while the long of the present reported zend decipherment recalls the ancient accent.

[2] var. , , , .

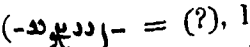
part. pres.

(?)**  (stem)  **[1]

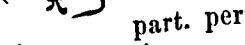
( = (?), lat. av.

part. perf.

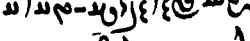
(read)

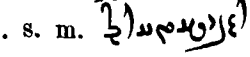
n. s. m.  , l. a.

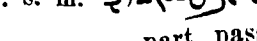
part. pass.

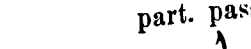


n. sg. m. " "

acc. s. m., etc.  " "

dat. s. m.  " "

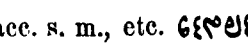
abl. s. m.  " "

gen. s. m.  " "

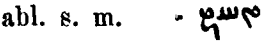
voc. sg. m. " "

dual inst. m. (?) " "

dual inst. " "

n. sg. f.  " "

gen. s. f. " "

So the pahl. trlr. with forms of *vakhdûntanŏ*; cp. ind. *grabh*, *gṛbhṇâmi* etc.; (recall *pṛṇák*, to *parc*, *vṛṇák*, to *varj*, etc., with *-na*, not *-nâ*; I cannot see the necessity for a  , as against in

[1] others hold this irreg. form to belong to the participle, and not to the . Burnouf reported a *gṛmbh* (sic); has it been too hastily discarded?

view of 𐬎𐬀𐬵𐬀𐬌𐬎𐬀 (𐬎𐬀𐬵𐬀𐬌), and *agrabham*, RV. I, 191, 13.

𐬎𐬀𐬵𐬀𐬌𐬎𐬀 (𐬎𐬀𐬵𐬀𐬌), y. 31, 8, 1st sg. pret. (impf. or aorist) act. (hardly as improper conj.), 'I seized', comprehendebam. The pahl. trlr. with admirable freedom renders with a 2d sg. in the passive preceded by an *-am*: *amatam...vakhdûnḍ hômanih.* Notice Ner.'s most interesting departure; he has the indefinite *samagṛhṇanti* (explained however in his gl. in the sense of the pahl. trlr.; see the texts p. 65). The parsi-pers. understood the *vakhdûnḍ* of the pahl. trlr. as a *vâbdûnḍ* (characters similar); he has *kard hastî*, not however mistaking the tense with Ner.

𐬯𐬀𐬎𐬹𐬀𐬌𐬎𐬀, Grēhma, a proper name of one of the hostile chiefs, or parties; as pl., members of this hostile party;

n. s. m. 𐬵𐬀𐬎𐬹𐬀𐬌𐬎𐬀, y. 32, 13, 14

n. pl. m. 𐬯𐬀𐬎𐬹𐬀𐬌𐬎𐬀, y. 32, 12.

Tradition, beginning with the gl. of the pahl. trlr., sees the abstract idea of 'bribery' here; see '*pavan pârak*' at y. 32, 13; pers. *pah rishvat;* Ner. meaning to favour this with forms of a **lamcâ*, or **lañca* (sic).

I do not however feel justified in following, though others may. 'Bribery' seems to me to belong to a very different type of political struggle; see the great simplicity of the scene. 'The satisfaction to the herds' being the prime interest; i. e. pious care of the sacred animals, y. 28, 1, being the first civic virtue, property consisting chiefly in herds, y. 46, 2, etc. It is however possible that 'treason' may have been attempted by means of 'bribery' even in the most rudimental circumstances. But if the idea of bribery is present, I would put it in the concrete. The 'Bribers' might do; but not 'bribery' in the abstract. Justi compared ind. *grâsa*. I should say that some form of ind. *gras* offered the analogy. That the suffix *ma* does not happen to occur in connection with *gras* in the ind. is of little importance; *ma* is of course a rare suffix in ind., and hardly occurs at all like this 𐬯𐬀- in 𐬯𐬀𐬎𐬹𐬀𐬌𐬎𐬀; but this should only put us upon our guard against judging the avesta language too closely after the ind.

𐬵

𐬯𐬌𐬵𐬌, f., woman, mulier;

n. sg. 𐬯𐬌𐬵𐬌𐬀 (J.* 𐬯𐬌𐬵𐬌 NB. [1]), y. 46, 10.

n. pl. 𐬯𐬌𐬵𐬌𐬀, y. 38, 1

acc. pl. 𐬯𐬌𐬵𐬌𐬵 (see var.),

acc. pl. , later av.

instr. pl. (ɛ), y. 38, 1

gen.pl.(J.[3]) , later av.

gen. pl. (ɛ) (sic) „ „

So the pahl. trlr. first indicated with *nêshman* (so, or *nêshā*); Ner. *aṅganâ*; parsi-pers. *zan*.

[1] I do not read the more correct with J.*, fearing that it may be a less ancient improvement; (yet notice how freely the short ā was a accepted, though found in a very modern Ms.) Compare ind. *gnâ*.

, adj., effecting, conficiens; nom. pl. m. (J.*), y. 34, 7; so the pahl. trlr. indicates with *vâdûnyên* (*vabdûnyên*); Ner. *kurute*; parsi-pers. *kunand*; cp. for form ind. *cákri*. This was my early conjecture; so, to (?) root of . Haug preferred a second. sing.; so Barth. as denom. of = *rad, herrschaft*, Justi, with Spiegel, saw in it a form of the perfect of the 1st .

, y. 34, 7, n. pl. masc. of (which see), effective in completing, producing; conficientes.

(?), to seek with vehement desire; to seek out for another; perhaps also 'to provide another with a benefit'. This degenerated form seems to have resulted from a reduplication of = , or of .

Some prefer to regard it as being actually a perfect, and also give the simple full rendering 'grant', which certainly makes sense in the few occurrences;

stem

2nd du. pres. act. (ɛ) (J.* (sic)), y. 51, 20.

1st pl. imperv. conj. (ɛ), y. 38, 9.

part. perf.

n. s. m. (J.* , y. 46, 2 the , or , is the nearest type available for the peculiar *g*; the character should be a larger .)

(ɛ), y. 51, 20. 3d du.(?) pres. act. (?) of the degenerated (which see; some regard it as a perfect): 'they two as desiring seek (for us)'. It might also

be a second dual 'ye two get for us', 'search out with desire for us'. [It is otherwise supposed to be a nom. pl. of a verbal noun , 'seeking with desire', or 'seeking for on account of another', 'acquiring for one'; , n. pl. m., so(?) in my latin verbatim 'desiderantes'.] The pahl. trlr. does not accord with the above suggestions. He saw the meaning 'effect'; and for some reason, possibly on account of the syllable - in the termination -, in , he hit upon the first person with his *vâdûnânî* (*vabdûnânî*); but perhaps I should read his word *vâdûnând* (same characters); see Ner.'s *kurute*, and the parsi-pers. *kunand*.

, y. 46, 2, nom. sg. masc. of - (which see), seeking for a benefit for one's self, 'searching out for the benefit of another'; — some render simply 'granting'. If this be permissible, and it certainly makes sense in occurrences, then the idea of 'bestowal' should be conceived of as a consequence of strong affection 'having lovingly bestowed'. The pahl. trlr. here reported the root to be allied to *kan*, *ka*, with his *kâmakŏ*; Ner. *samîhitaṁ ca*; parsi-pers. imperfectly written.

(J.* means , but has (sic)), y. 45, 5, acc. sg. neut. of -, attention, intentionemque animi. This is purely a conjecture. See also the (L. 3 (?) which might express the present participle, but the number should be plural).

The indication of the pahl. trlr. is to see a pronominal form of ; he has *avŏ aîshân*. This would relate the word with . *avŏ aîshân* is somewhat distant from *mûn*, but that does not matter; thus read it would mean 'whosoever'.

These words of the pahl. trlr. are however thrown in additionally; and I think were distinctly motived by an alternative and secondary thought. He renders first *'châshêḍ'*, evidently under the influence of the idea of 'perception' in , though *châshêḍ* means 'to impart perception' rather than 'to perceive', but feeling also the influence of = = who, etc., he added *avŏ aîshân*. So the parsi-pers. *châshêd ân kasân;* Ner. *âsvâdayati ca anyeshâṁ*.

[-(?), nt. attention, attentive perception; acc. s. , y. 45, 5 (see under for an alternative); see it above separately treated.]

..., to go to, to effect;

stem ...;

3d sg. pres. indic. ..., l. av.

3d sg. pres. act. ..., y. 51, 1 (J.* (...-))

3d sg. pres. act. ..., l. av.

3d dual. pres. act. ..., y. 51, 12 (so J.* with a cancelled ...).

3d dual. pres. act. ..., l. av.

3d pl. pres. act. ... „ „

(3d sg. pret. act. ..., y. 46, 4 (so J.* var.)

3d sg. conj. act. ..., l. av.

3d sg. conj. act. ..., y. 46, 4

1st sg. conj.-imper. act. ..., y. 44, 17 (J. ... (sic))

[3d pl. imperv. act. ..., l. av.]

3d sg. pres. med. ... „ „

3d dual pres.** med. ... „ „

2d pl. pres. med. ... „ „

3d pl. pret. med. ..., l. av.

3d pl. pret. med. ... „ „

3d sg. opt. med. ... „ „

1st sg. conj. (imperv.) med. ... „ „

2d sg. imperv. med. ...** „

[3d sg. aor. pass. (? altern.) ..., aor. pass. in conj. sense, altern. to y. 10, 14: 'let ... not be ...'.]

stem ...

2d sg. imperv. act. ..., l. av.

part. pres. ...

nom. pl. m. for f. ..., l. av.

acc. pl. m. for f. ... „ „

gen. pl. masc. ... „ „

gen. sg. fem. ... „ „; cp. ind. *car*, *cárati;* new pers. *charîdan*, etc.

... (so J.* with a cancelled ...); DJ., (J.[2]) ... (sic)), y. 51, 12, 2d dual pres. act. of ... (which see), 'they two approached', 'ran to'. For the evidence of tradition here see the texts; I can make no correspondence between them and rational conclusions.

..., y. 51, 1, with ..., 3d sg. pres. indic. of ... (which see). At the first glance it appears much better to render 'interdicts', 'opposes'; and so I have allowed as an altern. It is not however worthy of our occupation to accept uniformly what seems to be the most 'interesting' reproduction. See all the terms,

which are optimistic. I think 'enters' to be the more natural sense. The pahl. trlr. however regards the word more in its sense of 'effective approach', 'doing'. He has *andarg vâdûnyên (vabdûnyên);* Ner., differing as to form, *antarâle karomi;* the parsi-pers. however chooses the 3d pl. with *andar kunand.*

𐬞𐬀𐬭𐬎𐬭 (the Mss. favour 𐬞𐬀𐬭𐬌𐬭; so J.* 𐬞𐬀𐬭-), y. 46, 4, 3d sg. conj. act. of 𐬎𐬭 (which see) progrediatur, 'may he go upon', 'may he proceed upon', or 'may he apply himself to', i. e. 'make'.

The pahl. trlr. sees the sense 'prepare' as usual in this 𐬎𐬭; see the free, or imperfect, *kûnishnŏ*: 'He is the making of'; the parsi-pers. *kardan*, and Ner. *-karmâṇaḥ* (so); and indeed the idea of 'effectiveness' seems to me always to inhere in the word; cp. the secondary vedic usage.

I have even given an alternative in that sense; 'may he prepare with wisdom (i. e. 'a wise') store of forage (lit. pasture-fields) for the for the kine'.

𐬞𐬀𐬭𐬌𐬭𐬎𐬭 (variants 𐬞𐬀𐬭-, 𐬞𐬀𐬭-; (so J.*)), y. 44, 17, 1st sg. conj. (imperv.) act. of 𐬎𐬭 (which see), accedam, appropinquabo, 'shall I approach to effect'. The pahl. trlr. sees again only the immediate sense of 'effect' with his *karḍârîh;* Ner. *-kartṛtvaṁ* and fails to reproduce the first personal. That this omission was accidental is easily seen at y. 28, 2 from *hômanânî*** rendering the *form* of 𐬞𐬀𐬭𐬌𐬭𐬎𐬭, from y. 28, 5 where 𐬞𐬀𐬭𐬌𐬭𐬎𐬭(𐬍) is rendered *khadîtûnam* with a distinct cast of thought toward futurity; see *dên zak damân;* Ner. *paçyâmi;* pers. *bînam;* from *arjânîk yehevûnam* for 𐬞𐬀𐬭𐬌𐬭𐬎𐬭 at y. 44, 18; see var. 𐬞𐬀𐬭-, from from *sâtûnam* for 𐬞𐬀𐬭𐬌𐬭𐬎𐬭, y. 46, 1, etc. ** now *havā-ānī* (sic).

𐬞𐬀𐬭𐬎𐬭𐬌𐬭𐬎𐬭 (J.* 𐬞𐬀𐬭𐬎𐬭𐬌𐬭𐬎𐬭), nt. mighty counsels, decrees, consilia sacra; acc. pl. 𐬞𐬀𐬭𐬎𐬭𐬌𐬭𐬎𐬭, y. 29, 8; a reduplicated formation from a 𐬎𐬭. I prefer referring it to the root of *krâtu.*

The pahl. trlr. however reports a divided state of the characters such as appears so very frequently in all Mss. He renders *châraḳŏ-karḍârih-;* Ner. following with *upâyakartṛtvaṁ-;* parsi-pers. *châraḥ* —. This conveys a good idea indeed, but was motived from some ancient blunder, unless indeed *châraḳŏ* be etymologically related, which, I should say, was not impossible.

-𐬌𐬵𐬀𐬙𐬀𐬵, nt. oculus, eye

abl. sg. (so) 𐬌𐬵𐬀𐬙𐬀𐬵, lat. av. transfer to 'or from', the 𐬌 declension.

loc. sg. 𐬌𐬵𐬀𐬙𐬀𐬵, y. 31, 8 (so J.*); 45, 8 (J.* 𐬌𐬵𐬀𐬙𐬌𐬵).

loc. sg. 𐬙𐬀𐬙𐬀𐬵, y. 50, 10 (so J.*)

the 𐬌 falls off as in vedic. 𐬙𐬀𐬙 represents au 𐬙 + the ancient nasal = 𐬌𐬙.

loc. sg. 𐬚𐬀𐬴𐬙𐬀𐬵, y. 31, 13 (J.* 𐬚𐬀𐬴𐬙𐬀𐬵 (so)). The termination 𐬚𐬀𐬴- is another remnant of an ancient attempt to express a 𐬌𐬙. 𐬚𐬀𐬴-merely represents the nasasalised vowel 𐬀, as in the indian, where *n* rather than *m* is to be expressed.

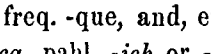
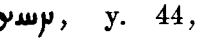
So the pahl. trlr. first taught us at y. 31, 8 as to root and form with *pavan hamchashmîh;* Ner. *samâlocanatvena;* parsi-pers. *pah hamchashmî;* so also seeing the oblique case at y. 31, 13 with *pavan kolâ II* (*dô*) *chashm*, the dual being natural enough, so Ner. *locanâbhyâm;* parsi-pers. *pah har dû chashm;* so at y. 45, 8 with *pavan chashm*, etc.; so at y. 50, 10 with *pavan zak î.. chashm;* so Ner. exactly with *locane;* parsi-pers. *pah... chashm.*

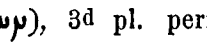
-𐬨𐬀𐬌𐬎𐬀𐬵𐬎𐬀𐬵, peritia-praeditus, possessing discernment; acc. sg. m. 𐬙𐬀𐬨𐬀𐬌𐬎𐬀𐬵𐬎𐬀𐬵, y. 44, 5 (J.* 𐬙𐬀𐬨𐬀𐬌𐬎𐬀𐬵𐬎𐬀𐬵) dat. pl. 𐬎𐬀𐬵𐬎(𐬀)𐬎𐬀𐬵𐬎𐬀𐬵, y. 31, 3 (J.* 𐬎𐬀𐬵𐬎𐬀𐬎𐬀𐬎𐬀𐬵𐬎𐬀𐬵); -𐬨𐬀𐬌 + 𐬎𐬀𐬎𐬀𐬵, root 𐬌𐬎; cp. ind. *caksh.* We gather the above explanation from the context, but more directly from the pahl. trlr. who reports the idea of discrimination with his *vijârḍâr* in both places, correct as to form at y. 31, 3 with *avŏ ṿalman ... vijârḍâr*, but sg. for pl.; Ner. however having the gen. *vivektuḥ;* pers. *vazârdâr* (so); so approximately, also at y. 44, 5.

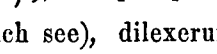
𐬌𐬌𐬎𐬀𐬵, y. 48, 9 (J.* 𐬌𐬌𐬎𐬀𐬵-); 50, 1 (so J.*), gen. sg. of 𐬵=𐬎, in the indefinite sense, 'of what?,' i. e. 'of anything'.

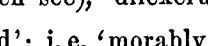
One might think of the rendering: 'do I indeed know if, and over what ye rule', i. e. 'control in our favour, as a protecting deity?' So the pahl. trlr. approximately with his *pavan chîgâmchâi;* Ner. *sarveshâm kiṁcit;* but the parsi-pers. renders the pahl. *pah har kas;* i. e. 'over every person'; so at y. 50, 1 the pahl. trlr. has *chîgâmchâî;* Ner again *kiṁcit;* but the parsi-pers. *har-chih.*

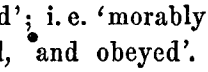
-ca- freq. -que, and, even, also; p. ind. *-ca*, pahl. *-ich* or *-ch;* parsi-pers. *-ham.*

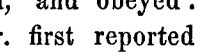
, y. 44, 13 (J.*), 3d pl. perf. act. of  (which see), dilexerunt, 'they have liked'; i. e. 'morably accepted, welcomed, and obeyed'. So the pahl. trlr. first reported with his admirable use of the noun preceded by the pronoun. *-shân . . . kâmakŏ;* so the parsi-pers. *-shân . . kâmah;* Ner. however intelligently uses the adjective form. That the pahl. trlr. could recognise a perf. in is proved by his *yehevînḍ hômand*** for  at y. 44, 20, which see, though Ner., while fully recognising a pret. verbal form, is slovenly with his *abhavan.* **now *havâ-nd*(sic?).

 , to set the eye upon; to put in order, to judge, assign, bestow, adjudge;

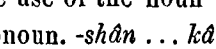
[2d sg. imperv.  (sic, altern.)]

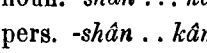
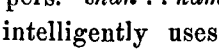
stem 

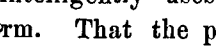
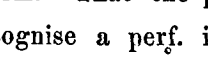
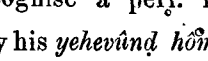
2d pl. pres. act.  , y.46, 15 (so J.*)

3d sg. pret. act.  , l. av.

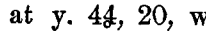
2d sg. imperv. act. „ „

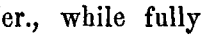
3d sg. imperf. med.  „ „

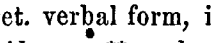
stem  , as root stem (?) or mechanically from 

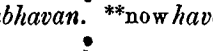
3d pl.* (sg. for pl.?) conj. med.  , y.30, 3, or a nasal lurks in  , read  3d pl.

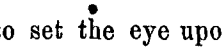
stem

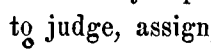
[3d sg. opt. act. (so readg. (?) 17 (so J.*)]  , y.46,

3d sg. opt. med.  , l. av.

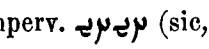
stem 

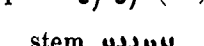
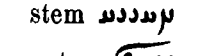
3d sg. pret. act.  , y.46, 17

part. pres. - 

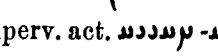
gen. sg.  , y.46, 10, 11; 51, 13.

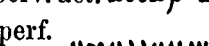
neut. stem in comp. -

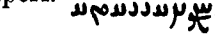
dat. inf.  , y.49, 6; cp. ind. *ci, cayat, cáyate, cinóti.*

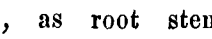
 , pronoun interrog. m. f. nt. who?, quis; — with  — also sometimes indefinite, so with forms of - , also so with -

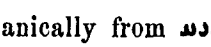
n. s. m. , y. 31, 18; 43, 7 (so J.*)

n. s. m.  , y. 43, 16

acc. sg. m.  , later av.

acc. sg. f.  „ „

acc. sg. m.  „ „

nom. pl. m.  „ „

[nom.pl.m.(?) altern. , y. 45, 5

(J.* 𐬨𐬀𐬭𐬌𐬯𐬀𐬭𐬎, meaning (?) 𐬨𐬀𐬭𐬌𐬯𐬀𐬭𐬎); see elsewhere]

acc. sg. nt. enclit. particle 𐬎𐬀𐬯, later av.

" " 𐬎𐬎𐬀𐬯, freq.

ins. sg. nt. -𐬎𐬀𐬯 in -𐬨𐬀𐬭𐬎_𐬨𐬀𐬭𐬎𐬀𐬯- (J.* 𐬎𐬀𐬯𐬨𐬀𐬭𐬎𐬀𐬯. sic); see SBE XXXI.; '87, p. 117, y. 44, 12 𐬎𐬀𐬯𐬨𐬀𐬭𐬎_ =*fit* poss. not original *text.*

n. dual. (?) nt. 𐬨𐬀𐬭𐬎𐬀𐬯, y. 47, 5

acc. pl. nt. 𐬨𐬀𐬭𐬎-, later av.; cp. ind. *kím, cid, cit.*

𐬨𐬀𐬭𐬎𐬌𐬵𐬀𐬭𐬎𐬀𐬯 (so**), y. 32, 11 (J.* 𐬨𐬀𐬭𐬎𐬌𐬵𐬀𐬭𐬎𐬀𐬯 (so)), 3d pl. perf. act. of 𐬨𐬀 (which see) cognoverunt, they have known; that is to say 'they have understood, upon consultation', consuluerint. Some render (?): 'they were (?) known'. The pahl. trlr. *kâshînênd tarîh*, is here utterly astray. He was of course, as so often, baffled by a broken text. The termination 𐬨𐬀𐬭𐬎𐬌𐬵- = was separated from the former part of the word in some Mss.; and let the curious fact be noticed that he *imitated* rather than translated this 𐬨𐬀𐬭𐬎𐬌𐬵-. For his '𐬨𐬀𐬭𐬌' shows that he recognised it as possible that pahlavi characters still lingered among the zend letters of the gâthic text, a point of the utmost importance; see my arguments for deciphering 𐬵𐬀𐬭𐬎𐬌𐬵 as 𐬵𐬀𐬭𐬎𐬌𐬵, 𐬨𐬀𐬭𐬌 as 𐬨𐬀𐬭𐬎_𐬨𐬀𐬭𐬎𐬌𐬵-, etc.; cp. comm. p. 437, etc. '92, also SBE. XXXI, Introduction xxxiv, '87. He deciphers 𐬨𐬀𐬭𐬎𐬌𐬵𐬀𐬭𐬎𐬀𐬯 as if it stood in avesta-pahlavi before him, and *with no short vowels expressed*, as 𐬨𐬀𐬭𐬌 = with him *tarîh* instead of *-taresh.*

He, the pahl. trlr., goes on confidently. But before he gives us this *-tarîh*, which, be it noted, Ner. also fully understood as 'wickedness', *nikṛshṭatâm* (see also the parsi-pers. here, as often of the most precious value, with his *badtarîh*). He shows that if we have mistaken the meaning of the pahl. 𐬨𐬌, we have done so in good company. He, the pahl. trlr., repeating the procedure of some remote predecessors, gives us his idea of -𐬨𐬀𐬭𐬎𐬌𐬵 with *kashînênd.* Or was this indeed his first rendering for the whole form 𐬨𐬀𐬭𐬎𐬌𐬵𐬀𐬭𐬎𐬀𐬯 (so, very probably)?; and was his 𐬨𐬀𐬭𐬌 *tarîh alternative treatment* for the loosened termination 𐬨𐬀𐬭𐬎𐬌𐬵- alone, i. e. with no short vowels visibly expressed (see above). I most certainly believe that we should answer the question in the affirmative. But why did he light upon *kâsh*, Ner. approximately following with *âcâranti?*, which

last in fact determined my pahlavi text in spite of the important parsi-pers. divergence. Perhaps indeed it was because he saw the meaning 'draw out' or 'set in order' in 𐭯𐭫𐭥, and so rendered 'to organise wickedness'. But I am inclined to believe that something in the mere general form of the word gave him the impression that the meaning of *khâshînênd* was present. Note the apparent change of idea in the parsi-pers. *kâhânad* (?) = its pahl. text *kahînênd;* — 'they lessen wickedness' (so, or what?).

𐭠𐭱𐭩𐭲𐭩𐭯𐭫𐭥, y. 49, 1 (J.* 𐭠𐭱𐭩𐭲𐭩𐭯𐭫𐭥), 1st sg. conj. act. desid. of 𐭩𐭲𐭩𐭯 (which see) 'I who will desire to conciliate, appease', and so 'reform', mihi-conciliare cupiam.

The pahl. trlr. with *châshîḍ* points to the meaning 'teach' (free or shattered as to form) which meaning is really homogeneous to 'appease', 'conciliate'; Ner. read the word *châshêḍ* with *âsvâdayet;* so also the parsi-pers. with *châshad.*

𐭠𐭱𐭩𐭲𐭩𐭯𐭫𐭥𐭲 (J.* 𐭠𐭱𐭩𐭲𐭩𐭯𐭫𐭥𐭲 (so approx.)), y.32,8; nom.sg.masc. of -𐭬𐭱𐭩𐭲𐭩𐭯𐭫𐭥𐭲 part pres. desid. of 𐭩𐭲𐭩𐭯 (which see), 'desiring to conciliate'. The pahl. trlr. sees the idea of 'teaching' rendering freely (*mân*)... *châsêḍ* (so now)). Ner. may well have recognised the present tense in the word; see his *samâsvâdayati;* the parsi-pers. has curiously a 3d pl. *châshand*, also in the present. The idea of teaching includes that of 'wishing to influence'.

𐭯𐭫𐭥, to perceive, to make perceive, to make known, to assign to, give commands, or 'promise';

stem -𐭬𐭫𐭥;

3d sg. pret. med. 𐭱𐭬𐭫𐭥, y.51, 5 (J.*)

3d sg. pret. med. 𐭱𐭬𐭫𐭥, y.51, 11 (J.* 𐭱𐭬-𐭫𐭥 (sic approx.));

stem 𐭱𐭫𐭥

3d sg. pret. act. 𐭯𐭫𐭥, y.46, 9 (J.* 𐭯𐭫𐭥 (so))

3d sg. pres. med. 𐭫𐭬𐭫𐭥, y.33, 2 (J.*);

stem -𐭬𐭫𐭥

3d sg. pres. act. 𐭬𐭫𐭥, l. av.

3d sg. pres. act. 𐭬𐭫𐭥 „ „

[2d (?) sg. pret. (conj.) ((?)𐭫)𐭫𐭥, y.44, 6 ?]

3d sg. pret. (conj.) (𐭬)𐭫𐭥, y.44, 6

3d sg. pret. act. (𐭬)𐭫𐭥, y.32, 5 (J.*)

1st pl. conj. med. 𐭫𐭬𐭫𐭥, l. av.

stem of the perf. -𐬌𐬀𐬱𐬀𐬎𐬌𐬎

3d pl. perf. act. 𐬌𐬀𐬱𐬀𐬎𐬌𐬎𐬀𐬙𐬀𐬌, y. 32, 11, improved reading

2d sg. imperv. med. (?) 𐬌𐬀𐬱𐬀𐬎𐬌𐬎𐬀𐬙𐬀𐬌𐬀𐬱𐬀𐬎, y. 43, 2, (hardly adv., or 𐬌𐬀𐬱𐬀𐬎, comm. 510)

part. perf. -𐬌𐬀𐬱𐬀𐬎𐬌𐬎𐬀𐬙𐬀𐬌

n. s. m. 𐬌𐬀𐬱𐬀𐬎𐬌𐬎𐬀𐬙𐬀𐬌𐬀𐬱𐬀𐬎, l. av.

n. s. m. 𐬌𐬀𐬱𐬀𐬎𐬌𐬎𐬀𐬙𐬀𐬌𐬀𐬱𐬀𐬎 " "

acc. sg. f. 𐬌𐬀𐬱𐬀𐬎𐬌𐬎𐬀𐬙𐬀𐬌𐬀𐬱𐬀𐬎𐬌𐬎𐬀𐬙𐬀𐬌 " " ; cp. ind. *cit*, *cétati*, *cétante;* pahl. *châshtan*, or *châsiḍan*, Ner. generally with forms of *âsvâdaya-*.

𐬌𐬀𐬱𐬀𐬎𐬌𐬎𐬀𐬙𐬀𐬌, y. 44, 20 (so J.*), quidnam (so), 'for how'; 'how', merely introducing the formal interrogative, like indian *kat*.

So the pahl. trlr. first taught us with *chîgûn akarazŏ;* Ner. *katham kadâcit;* parsi-pers. *chûn hargîz.*

(A question might arise whether a *nam* and its correlatives may not have come from an original *nâ;* cp. 𐬌𐬀𐬱𐬀𐬎, 𐬌𐬀𐬱𐬀𐬎𐬌𐬎𐬀𐬙𐬀𐬌.)

𐬌𐬀𐬱𐬀𐬎, manifest, clear; as noun, sign, indication; later avesta, seed;

acc. sg. m. 𐬌𐬀𐬱𐬀𐬎𐬌𐬎𐬀𐬙𐬀𐬌, later av.

n. pl. f. 𐬌𐬀𐬱𐬀𐬎𐬌𐬎𐬀𐬙𐬀𐬌𐬀𐬱𐬀𐬎, y. 33, 7 (so J.*)

nom. sg. neut. 𐬌𐬀𐬱𐬀𐬎𐬌𐬎𐬀𐬙𐬀𐬌, y. 32, 3 (so J.*)

acc. sg. neut. 𐬌𐬀𐬱𐬀𐬎𐬌𐬎𐬀𐬙𐬀𐬌, later av.

(instr. sg. neut. ?? 𐬌𐬀𐬱𐬀𐬎𐬌𐬎𐬀𐬙𐬀𐬌𐬀𐬱𐬀𐬎, y. 44, 16 (so J.*)); or acc. pl. nt. adv.

loc. sg. neut. 𐬌𐬀𐬱𐬀𐬎𐬌𐬎𐬀𐬙𐬀𐬌, later av.

(nom. dual (?) nt. (altern.) 𐬌𐬀𐬱𐬀𐬎𐬌𐬎𐬀𐬙𐬀𐬌𐬀𐬱𐬀𐬎, y. 31, 22)

nom., acc. pl. neut. 𐬌𐬀𐬱𐬀𐬎𐬌𐬎𐬀𐬙𐬀𐬌𐬀𐬱𐬀𐬎, y. 31, 22

acc. pl. neut. (?) 𐬌𐬀𐬱𐬀𐬎𐬌𐬎𐬀𐬙𐬀𐬌, y. 45, 1 (J.* 𐬌𐬀𐬱𐬀𐬎𐬌𐬎𐬀𐬙𐬀𐬌). 𐬌 is as in 𐬌𐬀𐬱𐬀𐬎𐬌𐬎𐬀𐬙𐬀𐬌, a miswriting for 𐬌𐬀, which became agglutinised. 𐬌𐬀 resulted from 𐬌𐬀𐬱𐬀𐬎, for 𐬌𐬀𐬱𐬀𐬎; and the 𐬱𐬀𐬎 of the neut. plural has fallen off as from 𐬌𐬀𐬱𐬀𐬎𐬌𐬎𐬀𐬙𐬀𐬌, y. 43, 5. Or else 𐬌 as = 𐬌𐬀 represents an 𐬀 nasalised for 𐬌𐬀; and we have an adverbial 𐬌𐬀𐬱𐬀𐬎𐬌𐬎𐬀𐬙𐬀𐬌; cp. ind. *citrá*, etc.

𐬌𐬀𐬱𐬀𐬎𐬌𐬎𐬀𐬙𐬀𐬌, y. 31, 22, This was keenly thought to be a dual by Justi, referring to 𐬌𐬀𐬱𐬀𐬎𐬌𐬎𐬀𐬙𐬀𐬌 and 𐬌𐬀𐬱𐬀𐬎𐬌𐬎𐬀𐬙𐬀𐬌𐬀𐬱𐬀𐬎𐬌𐬎𐬀𐬙𐬀𐬌, in the preceding strophe; such possibilities should be always noticed. I think however that the throng of elements just mentioned is referred to, and that we have the nom. pl. neut. The pahl. trlr., who is very apt to record the possibility of a dual as at y. 29, 7 with 𐬌𐬀𐬱𐬀𐬎 = *pavan zak î kolâ* II (dô), 𐬌𐬀𐬱𐬀𐬎 *zak î kolâ* II (dô) at y. 30, 1, 𐬌𐬀𐬱𐬀𐬎 = *zak î kolâ* II (dô)

at y. 30, 3, so 𐬨𐬁 at 30, 4; 𐬨𐬁 again at y. 30, 11; so 𐬨𐬁 at at y. 31, 1; etc., etc., yet here he records no such suggestion. At y. 44, 16 we should more naturally take 𐬗𐬌𐬚𐬭𐬁, as an adverbial instr. = distincte, 'clearly'. Otherwise we must accept an acc. pl. neut. in the adverbial sense like the extremely common greek usage. The pahl. trlr. has in fact *pêḍâkîh* here at y. 31, 22; Ner. *prakaṭatvaṁ;* parsi-pers. *ẓâhirî.*

𐬗𐬌𐬚𐬭𐬁-𐬀𐬎𐬎𐬀𐬢𐬵-, a manifest help, clare-auxilium-afferens; acc. sg. m. 𐬗𐬌𐬚𐬭𐬁-𐬀𐬎𐬎𐬀𐬢𐬵𐬆𐬨, y. 34, 4 (so J.*). I hardly think that the long. 𐬁 of -𐬗𐬌𐬚𐬭𐬁, expresses an instrumental in composition. We have here more likely one of the very common relics of early avesta-pahlavi usage. The 𐬁 of 𐬗𐬌𐬚𐬭𐬀 is falsely long because at the transition period. The first introduction of the new-writing 𐬀 for short *a* was mistaken for the ancient pahlavi-avesta sign 𐬀 which of course reproduced long *â*, the short 𐬀 being inherent in the foregoing consonant; and a repetition of this misapprehension explains the presence of an irrational long 𐬁 as well as af an irrational short 𐬀 in many places. I think that the -𐬗𐬌𐬚𐬭𐬁, -𐬗𐬌𐬚𐬭𐬀 was here suggested to the composer on account of the brilliance of the fire. The pahl. trlr. first correctly suggested the general sense with *pêḍâkînêḍ;* Ner. *prakaṭayati;* parsi-pers. *ẓahir-kunad.*

𐬗𐬌𐬚𐬭𐬆𐬨, y. 32, 3 (so J.*) nom. sg. neut., seed, race, family, semen, stirps. So the pahl. trlr., fully distinguishing from 𐬗𐬌𐬚𐬭𐬁 in y. 31, 22 here first and most critically showed us the meaning *tôkhmak;* Ner. *bîjaṁ;* parsi-pers. *tukhm.* Here would be just the place for a blunder; yet it does not fall into it, but first corrects us at y. 33, 7 or at y. 45, 1.

𐬗𐬌𐬚𐬭𐬇, y. 45, 1 (J.* 𐬗𐬌𐬚𐬭𐬆𐬨) acc. pl. (?) neut. for 𐬗𐬌𐬚𐬭𐬆𐬧𐬔, or 𐬗𐬌𐬚𐬭𐬁𐬧𐬔; see above (𐬇 = 𐬆𐬧 with lost final 𐬔) (as) clear, perspicua (so additional to the suggestion at Gâthas, p. 218). Or else = 𐬗𐬌𐬚𐬭𐬆𐬨, acc. sg. neut. adverbial = 'clearly'. So the pahl. trlr. first indicated with *pêḍâk;* Ner. *prakaṭaṁ;* parsi-pers. *pêḍâ.*

𐬗𐬌𐬚𐬭𐬃, y. 33, 7 (so J.*), nom. pl. fem. of 𐬗𐬌𐬚𐬭𐬀 (which see) distinguished perhaps 'various', 'of many kinds', praeclara vel 'variae'.

So the pahl. trlr. indicated in general with *pêḍâk;* Ner. *parisphuṭâḥ;* parsi-pers. *pêdâ.*

𐬞𐬀𐬵𐬌𐬙𐬀𐬵, y. 44, 6 (J.*... 𐬙-𐬞𐬀𐬵𐬌𐬙𐬀𐬵) 3d sg. pret. indic. (possibly improp. conj.) of 𐬞𐬀𐬵𐬌𐬙𐬀𐬵, 𐬞𐬀𐬵 (which see); 'did she', or 'will she' (Aramaiti) assign', constituens-assignet. The form is 𐬐𐬐𐬙𐬀𐬵, the first 𐬐 became 𐬞 before the last, which then fell off as often, two consonants seldom ending a word. We might indeed take it as a second sing. = (𐬌)𐬐𐬙𐬀𐬵, in which case we should have 'did'st thou assign'. The pahl. trlr. reports a 3d sg. *châshêd* in the sense of 'indicates', being not far astray; Ner. *âsvâdayati;* parsi-pers. *châshad.*

𐬙𐬀𐬵-, y. 30, 6 (J.*); y. 31, 10 (J.*) enclitically added suffix = 𐬌 + 𐬞𐬀 (cp. for form only 𐬙𐬀𐬵𐬙) = -omnino 'whatever ones' added to -𐬌𐬞𐬀𐬵𐬌𐬙 at y. 30, 6 and to -𐬞𐬀𐬵𐬌𐬙 at y. 31, 10 (J.*-𐬞𐬀𐬵𐬌𐬙). So the pahl. trlr. first indicated with *chîgâmchâî* at y. 30, 6; parsi-pers. *har-kudâm;* Ner. fails to render it at all. *kiṁcit* has hardly anything to do with it (directly). At y. 31, 10 the pahl. trlr. expresses it freely with a mere *davâsahich;* parsi-pers. with *-ham;* Ner. again neglects. Has indian *caná* possibly anything to do with this word? if so, should the ind. be read *-ciná?*

-𐬐𐬎𐬹𐬌𐬵𐬌𐬙𐬀𐬵, collecting in order, arranging, judging; used as a substantive, the Judge, judex;

g. s. m. 𐬚𐬐𐬎𐬹𐬌𐬵𐬌𐬙𐬀𐬵, y. 46, 10 (J.*), 11 (J.*); 51, 13 (J.*);

gen. s. m. of -𐬐𐬎𐬹𐬌𐬵𐬌𐬙𐬀𐬵, the part. pres. of 𐬞𐬀𐬵 (which see). It is here used as the noun 'of the Judge'; that is to say, 'of the arranger', 'setting things in range ôr order (in accordance with the eye)'. Used in connection with the word 𐬌𐬐𐬀𐬎𐬹, 'bridge'; so the pahl. trlr. has *chishvadarg* at y. 46, 10, joining the two words; the parsi-pers. has however only *chinvâd* there; Ner. separates with *candre . . . uttâre;* at y. 46, 11 the parsi-pers. is best of all with *'pul'* with a pahl. text *punâr* (sic, traditional for *pûhal*, Ner. as at y. 46, 10. At y. 51, 13 Ner. varies with *cinuadanâmasetau;* parsi-pers. again with *chinvad pul;* pahl. here *chishvadary* (so correcting). This was the supposed passage for the soul after death. If the soul were fit to pass, it, the Judge's Bridge became (in the later zoroastrianism) 'exceptionally wide'; if the soul were unworthy, it fell to Hell beneath the Bridge.

A similar concept has been thought to be traceable in the indian veda; cp. Sâma-veda II, 3, I, 3, 2; but see RV. IX, 41, 2.

𐬞𐬀𐬭𐬎𐬌𐬱𐬀𐬵, y. 51, 5 (J.*), 3d sg. pret. med. (possibly used conjunctively) of 𐬞𐬀𐬭 (which see), assigned to, appointed, designavit, constituit, vel constituet (if used as improper conjunctive). The pahl. trlr. uses the nominal form *farzânakîh*, and there is some prospect of a reasonable hope that he here makes a blunder. It is quite possible that he mistook 𐬞𐬀𐬭– for the nominal suffix, or that the use of the noun in a gl. by some ancient predecessor led him to write as he did; but see the verb *khavîtûnêd* in the gl. The parsi-pers. translates *dânâî*.

[I do not think that 𐬞𐬀𐬭𐬎𐬌𐬱𐬀𐬵𐬀, at y. 29, 8, was mistaken for the adj. or nom. form because of the *mûn nyôkhshâk*, which is excellent, though free; see Ner.'s *çuçrâva*. (𐬯𐬀𐬎𐬌𐬱𐬀𐬵𐬀 would be more expressive at this place than 𐬯𐬀𐬎𐬌𐬱𐬀𐬵𐬀.)

𐬞𐬀𐬭𐬎𐬌𐬱𐬀𐬵𐬀, at y. 29, 9, was not mistaken for the noun; see *garzîdŏ* (so, better than Ner.'s *krandati*).

𐬞𐬀𐬭𐬎𐬌𐬱𐬀𐬵𐬀, at y. 30, 5 was not mistaken for the noun; see *ash dôshîd*.

𐬞𐬀𐬭𐬎𐬌𐬱𐬀𐬵𐬀, at y. 30, 11 is rendered by the noun (apparently), see *âmûkhtîshnŏ* (sic); not so Ner.; see his *çikshati*, with error as to person.

𐬞𐬀𐬭𐬎𐬌𐬱𐬀𐬵𐬀, at y. 31, 7, is erroneously or freely(?) rendered by *padmân;* and see 𐬞𐬀𐬭𐬎𐬌𐬱𐬀𐬵𐬀 erroneously rendered on the other hand by the verbal form.

𐬞𐬀𐬭𐬎𐬌𐬱𐬀𐬵𐬀, at y. 31, 10, is again, on the contrary, I think, erroneously represented by the verbal form *khelkûnêd;* it would be good as free.

𐬞𐬀𐬭𐬎𐬌𐬱𐬀𐬵𐬀, at y. 31, 14, was on the other hand not mistaken for the verbal form; see *angardîkîh*.

𐬞𐬀𐬭𐬎𐬌𐬱𐬀𐬵𐬀, at y. 31, 18, is not mistaken for the noun; see *nyôkhshâd*.

𐬞𐬀𐬭𐬎𐬌𐬱𐬀𐬵𐬀, at y. 31, 19, is not certainly, but apparently only, mistaken for the noun in 𐬞𐬀𐬭𐬎𐬌𐬱𐬀–, for *nyôkhshishnîh* has the force of a fut. pass. part.; see Ner.'s *çrotavyam*, and see y. 31, 18; 𐬞𐬀𐬭𐬎𐬌𐬱𐬀, at y. 32, 3, was not mistaken for the noun; see the free *aîtŏ*, and Ner.'s better *stha;* but at y. 34, 6 it is mistaken.

𐬞𐬀𐬭𐬎𐬌𐬱𐬀𐬵𐬀–, at y. 32, 4, was not mistaken for the noun.

𐬯𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀, at y. 32, 5, was not mistaken; see *frîfêḍ.*

𐬯𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀, at y. 32, 6, was not mistaken for the nominal form.

𐬯𐬀𐬎𐬀𐬌𐬎𐬀, at y. 32, 12, was most intelligently rendered by *dôshaktar . . hômand.*

𐬯𐬀𐬎𐬀𐬌𐬎𐬀, at y. 32, 14, was not mistaken for the noun on account of the term.; see *paḍîrênd.* Neither 𐬯𐬀𐬎𐬀𐬌𐬎𐬀 nor 𐬯𐬀𐬎𐬀𐬌𐬎𐬀 were mistaken at y. 33, 11; see *nyôkhshêḍŏ* and *âmûrzêḍŏ.*

𐬯𐬀𐬎𐬀, y. 34, 2, was not mistaken for the noun; see *dâḍŏ aîtŏ.*

𐬯𐬀𐬎𐬀𐬌𐬎𐬀, at y. 34, 3, may have been mistaken with *srâyishnŏ;* yet that word is also used for the fut. pass. participle.

𐬯𐬀𐬎𐬀𐬌𐬎𐬀, at y. 34, 4, was on the other hand, as I think, erroneously thought by the trlr. to be in the full verbal; see *yakhsenûnêḍ* (?), with which on other grounds also I do not agree.

𐬯𐬀𐬎𐬀, at y. 34, 6, was certainly mistaken, or misread for a nominal form; see *stî;* Ner. *sṛshṭiḥ;* parsipers. *gurûh.*

𐬯𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀, at y. 34, 8, was not mistaken for the noun on account of the term. 𐬯𐬀–; see *mînênd.*

𐬯𐬀𐬎𐬀𐬌𐬎𐬀(𐬎)𐬀, at y. 34, 13, was not mistaken for the nominal; see the correct *châshîḍŏ.*

𐬯𐬀𐬎𐬀, at y. 34, 14, was not mistaken for a noun; see the free *yehabûnî-aît.*

𐬯𐬀𐬎𐬀𐬌𐬎𐬀, at y. 43, 2, may possibly have been once carelessly reproduced as a nominal form with *yehabûnishnŏ;* yet as a fut. pass. part. this is effective.

𐬯𐬀𐬎𐬀𐬌𐬎𐬀 may well be participial at y. 43, 10, in which case *pûrsishnŏ* is not amiss.

𐬯𐬀𐬎𐬀𐬌𐬎𐬀, at y. 43, 11, was not mistaken for a noun; see *gûft.*

𐬯𐬀𐬎𐬀, at y. 43, 13, was not mistaken for nominal; see *yehabûnêḍ.*

𐬯𐬀𐬎𐬀𐬌𐬎𐬀, in y. 43, 14, is intelligently, if possibly not accurately, regarded as verbal with *farmûḍŏ.*

𐬯𐬀𐬎𐬀𐬌𐬎𐬀 at y. 44, 4, is recognised as the verbal form with *yakhsenûnêḍ,* which might also be read *-nîḍ;* but see Ner.'s *dhatte;* at y. 44, 20 𐬯𐬀𐬎𐬀 is recognised as the verbal form with *yehabûnḍ;* at y. 46 1, 𐬯𐬀𐬎𐬀𐬌𐬎𐬀, the verbal form, is freely recognised with the passive *yehabûnḍ hômanam,* yet 𐬯𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀, y. 46, 7, is rendered

first by *yakhsenûnishnŏ;* see however *dârêḍ* in the gloss, but Ner. has *dadhâti* in his text.

𐬵𐬀𐬥𐬌𐬎𐬀𐬵, a 3d sg. med. (opt.), is recognised with *yehabûnêḍ* at y. 46, 18; but notice that a form of 𐬵𐬀𐬥𐬌𐬎𐬀𐬵, 𐬵𐬀𐬥𐬌𐬎𐬀𐬵, which is correctly recognised at y. 51, 11, is reproduced by *hampûrsakîh*, the noun, at y. 47, 3.

𐬵𐬀𐬥𐬌𐬎𐬀𐬵𐬎𐬀𐬵, y. 48, 1 is reported as if it were a full verbal form with *yâmtûnêḍ*, yet 𐬵𐬀𐬥𐬌𐬎𐬀𐬵; at y. 49, 5, is rendered with the noun *sardârîh.*

𐬵𐬀𐬥𐬌𐬎𐬀𐬵, y. 51, 11, is correctly rendered *hampûrsîḍ;* yet see y. 47, 3.

𐬵𐬀𐬥𐬌𐬎𐬀𐬵, y. 51, 16, is rendered as if it were supposed to be a nominal form; see *paḍmânŏ.*

Notice in passing, at y. 51, 5, the very interesting blunder of Ner. who read a pahl. *farjâm-* instead of *farzân-*, giving us *nirvâṇe;* this seriously, or through mere carelessness. He may have simply rewritten his *nirvâṇe* from the gl., where it was in order; see the pahl. *farjâm* there; pers. *âkhir.*]

𐬵𐬀𐬥𐬌𐬎𐬀𐬵, f. perception, wisdom, skill, intelligentia spiritalis, sapientia,

n. s. 𐬵𐬀𐬥𐬌𐬎𐬀𐬵, y. 30, 9 (J.* 𐬵𐬀𐬥𐬌𐬎𐬀𐬵); 48, 11 (J.*).

acc. s. 𐬵𐬀𐬥𐬌𐬎𐬀𐬵, y. 51, 16 (J.* 𐬵𐬀𐬥𐬌𐬎-), 18 (J.* 𐬵𐬀𐬥𐬌𐬎𐬀𐬵 (so meaning))

inst. s. 𐬵𐬀𐬥𐬌𐬎𐬀𐬵, y. 47, 2; 51, 21

g. s. 𐬵𐬀𐬥𐬌𐬎𐬀𐬵, y. 44, 10 (J.*); 48, 5 (J.*).

So the pahl. trlr. first indicated with *farzânakîh;* Ner. *nirvâṇajñânaṁ;* parsi-pers. *dânâî*, at y. 30, 9. At y. 47, 2 the pahl. has *farzânak*, Ner. *nirvâṇajñânî* (variants *nirvâṇe j-*); at y. 51, 21 the pahl. trlr. has *farzânakŏ*, and Ner. has *nirvâṇajñaḥ.* At y. 44, 10 Ner.'s *nirvâṇajñânine* recognises an oblique case, possibly the pahlavi word is gen. by position; see 𐬵𐬀𐬥𐬌𐬎- ; at y. 48, 5 Ner. curiously has only *nirvâṇe;* at y. 51, 16; but see the gl. (see y. 51, 5). At y. 51, 18 the pahl. seems at first sight to recognise the word as the name of a person with *zak î farzânak*, but the *zak î* corresponds to 𐬵𐬀𐬥𐬌𐬎- ; Ner. mistakes the case, with *nirvâṇajñaḥ;* so at y. 48, 5.

I think that all these occurrences of *nirvâṇa* in composition and singly were occasioned by the resemblance of *farzân-* (so) in the pahl. to *farjâm;* see the cases where *nirvâṇe* only occurs; original *z* and *j* are expressed by the same sign in pahlavi.

𐬀𐬌𐬭, y. 31, 18 (J.* 𐬀𐬌𐬭-); 43, 7 (só J.*), n. s. m. of the pronoun 𐬀𐬭 (which see) with 𐬌𐬎 'any one'; (ne-)quis, quis (notice the velarisation of the latin word). So the pahl. trlr. first indicated at y. 31, 18 (*al*) *aîsh;* Ner. (*mâ*) *kascit;* parsi-pers. *kas*, and at y. 43, 7 with *mûn;* Ner. *ko;* parsi-pers. *kih.*

𐬀𐬌𐬭𐬀𐬌𐬭, y. 43, 16, 'who?-and' = 'whoever'. So the pahl. trlr. first indicated to us with *chîgâmchâî;* Ner. *kathaṁcit;* parsi-pers. *har-kudâm.*

𐬀𐬌𐬭, to assign to, to announce, to assign to its place; that is to say, 'to prepare', 'to promise', etc.;

stem -𐬀𐬌𐬭;

1st pl. pres. act. 𐬀𐬌𐬭𐬎𐬀𐬌𐬭, lat. av.

1st pl. pres. act. 𐬀𐬌𐬭𐬎𐬀𐬌𐬭 „ „

3d sg. opt. act. 𐬀𐬌𐬭𐬌𐬭 „ „

2d sg. imperv. act. 𐬀𐬌𐬭𐬌𐬭, y. 44, 16

3d pl. pres. med. 𐬀𐬌𐬭𐬎𐬀𐬌𐬭, lat. av.

stem -𐬀𐬌𐬭𐬉 (so = -𐬀𐬌𐬭𐬌𐬭)

1st sg. pret. act. 𐬀𐬌𐬭𐬉, y. 46, 18

2d sg. pret. act. 𐬀𐬌𐬭𐬉, y. 47, 5; 31, 3; that is to say (𐬌)𐬀𐬌𐬭𐬉

3d sg. pret. act. 𐬀𐬌𐬭𐬉, y. 51, 15

stem 𐬀𐬌𐬭𐬌𐬭

3d dual pret. 𐬀𐬌𐬭𐬌𐬭𐬌𐬭𐬌𐬭𐬉, lat. av.

stem -𐬀𐬌𐬭𐬌𐬭 caus.

3d pl. conj. act. 𐬀𐬌𐬭𐬌𐬭𐬌𐬭𐬌𐬭𐬉 „ „

stem (-𐬌-)𐬀𐬌𐬭

1st sg. pres. act. 𐬀𐬌𐬭𐬎𐬀𐬌𐬭 „ „

part. pres. med. 𐬀𐬌𐬭𐬎𐬀𐬌𐬭

n. s. m. 𐬀𐬌𐬭𐬎𐬀𐬌𐬭 „ „

The word is a 'formation' from the verbal 𐬀𐬭, originally having been an *s* aor. (?) of it, or possibly some rudimental desiderative. Some hold it to have been originally 𐬀𐬌𐬭, hence 𐬀𐬎𐬀𐬌𐬭. 𐬀𐬭, 𐬀𐬭, 𐬀𐬌𐬭**, 𐬀𐬌𐬭 would belong together.

𐬀𐬭𐬉, y. 47, 5 (J.* 𐬀𐬭.𐬉), nom. dual neut. of 𐬌𐬭 (which see), quaecumque-duae (so)-res sint optimae, 'whatever two things'. So the pahl. trlr. first indicated with *chîgâmchâî;* Ner. *kâmcit;* parsi-pers. *har-kudâm.*

𐬀𐬭𐬍, freq., acc. sg. nt. of 𐬀𐬭 (which see) used as an enclitic, meaning 'even', 'indeed', also at times giving a generalising sense to a word; cp. ind. *cid* (*cit*). The pahl. trl. has *mindavam* at y. 32, 7; 𐬀𐬭𐬍 turns 𐬌𐬌𐬌𐬌𐬌 into *kaḍârchâî* at y. 33, 11; it has

mûnich preceding *pavan âsânîh* at y. 34, 7; 𐬨𐬀𐬭𐬌 turns 𐬨𐬀𐬭𐬌𐬎𐬀𐬭𐬎𐬀𐬭𐬌𐬀𐬱 into *kaḍârchâî* at y. 43, 1 *a*, also at y. 44, 16. It turns 𐬨𐬀𐬭𐬌𐬎𐬀𐬭 into *kaḍârchâî* at y. 49, 5; 𐬨𐬀𐬭𐬌𐬨𐬀𐬭𐬌 = *aêtûnŏch* at y. 50, 3.

𐬨𐬀𐬭𐬌𐬎𐬀𐬭𐬌𐬀𐬱, y. 44, 16 (J.*), 2d sg. imper. act. of 𐬨𐬀𐬭𐬌 (which see), designate, designa, point out (hardly 'recognise for me', so, to preserve the 'first' meaning of the word). So the pahl. trlr. first indicated freely by *châshishnîh rôshanak.* This quasi-infinitive *châshishnîh* might be supplied with a conj. *yehevûnâḍ* understood, when it would really express a weak imperv.; 'let there be a teaching or indication to me'; the parsi-pers. gives the verbal force with *châshed ẕâhir;* Ner. has *âsvâdayitâ.*

𐬨𐬀𐬭𐬌(𐬋)𐬱𐬀𐬭𐬌, y. 44, 7 (J.* 𐬨𐬀𐬭𐬌𐬱𐬀𐬭𐬌); 45, 9 (J. 𐬨𐬀𐬭𐬌𐬋𐬱𐬀𐬭𐬌);

3d sg. aor. act. of 𐬱𐬀 (which see); cp. ind. *kart*, *kar*, made, fecit. I think that the 𐬭 is an abortive attempt to express the original pahl.-av. sign for 𐬱, the second attempt being successful; and the débris of the first attempt lingering irrationally. So the pahl. trlr. first indicated with *karḍŏ;* parsi-pers. *pêdâ-kard;* Ner. *akarot;* at y. 45, 9, with *karḍŏ;* parsi-pers. *kardan;* Ner. *cakâra.*

𐬨𐬀𐬭𐬌𐬎𐬀𐬭𐬌𐬱, y. 46, 9 (J.* 𐬨𐬀𐬭𐬌𐬱𐬀𐬭𐬌), 3d sg. pret., or improper conj., of 𐬨𐬀𐬭𐬌(stem**𐬎𐬀𐬭𐬌𐬱), 'will heed', intelligens-oboediebat, -diet; It is more natural to render 'heed' rather than 'designate'; yet it cannot be denied that 'taught', or 'will teach', is a fair alternative. So the pahl. trlr. renders with *châshîḍŏ* (so better), though the parsi-pers. read it as = *châshad;* and Ner. also; see his *âsvâdayati.* ** others conj. from -𐬎𐬀𐬭𐬌.

𐬨𐬀𐬭𐬌𐬎𐬀𐬭𐬌𐬱𐬀𐬭𐬌, y. 33, 2 (J.*), 3d sg. pres. indic. (conj. (?)) med. of 𐬨𐬀𐬭𐬌 (stem** 𐬎𐬀𐬭𐬌𐬱), instructs, guides, instruit (in that sense). So the pahl. trlr. first indicated with *châshishn;* so the parsi-pers.; Ner. *âsvâdayanti.* ** others conj. from -𐬎𐬀𐬭𐬌.

𐬎𐬀𐬭𐬌𐬱 = ((𐬎)𐬎𐬀𐬭𐬌𐬱(𐬎(?)), lost augment, or prefix), y. 31, 3 (J.*); 47, 5 (J.*), 2d sg. aor. of 𐬎𐬀𐬭𐬌 (which see), stem 𐬎𐬀𐬭𐬌𐬱. The 𐬎 of the second person has fallen off, quite in analogy with (𐬨)𐬎𐬎𐬀, 𐬎𐬎𐬀, 'thou didst assign', or taken as the improper conj., which should always be done where, it is defensible, in the Gâthas 'thou wilt assign', assignavisti-nes, tribuas-es. It was

the pahl. trlr. who first reported this meaning and the 2d sg. with *afat châshtŏ*, the parsi-pers. *tu-râ châsht;* Ner. however has *parijñâpitum.* At y. 47, 5 he hands down an opinion that the word is a 3d sg., which of course as to form it may well be (𐬌)𐬵𐬀𐬱𐬌𐬯; *ash . . . châshîḍŏ;* pers. *o'sh . . châshad;* Ner. *âsvâdayati.*

𐬌𐬵𐬀𐬱𐬌𐬯 (= 𐬌𐬵𐬀𐬱𐬌𐬯(𐬀)), y. 45, 10 (J.* 𐬵𐬌𐬌𐬵𐬀𐬱𐬌𐬯); 50, 3; 51, 15 (J.*), 3d sg. pret. act. of 𐬵𐬀𐬱𐬌𐬯 (which see), = 'he assigned'; assignavit, used conjunctively assignaverit, possibly with the frequent future sense. So the pahl. trlr. first indicated to us at y. 45, 10 as to root and form with *châshîḍŏ;* Ner. however misread the word as *châshêḍŏ* with his *âsvâdayati;* so the parsi-pers. trlr. only gives us *châshad.* At y. 50, 3, *châshêḍ* seems as good as *châshîḍ;* and Ner. gives as a more expressive *âsvâdayet.* At y. 51, 15 the pahl. trlr. most intelligently interprets rather than translates with a first personal *châsham;* Ner. following with *âsvâdayâmi;* parsi-pers. *châsham.*

𐬵𐬀𐬱𐬌𐬯, y. 46, 18 (J.*. 𐬵𐬀𐬱𐬌𐬯 no sign of the 𐬵 is visible, and the point of separation appears), 1st sg. pret. as improper conj. of 𐬵𐬀𐬱𐬌𐬯 (which see), tribuam, I will impart. The pahl. trlr. first reporting the root, strangely leaves the form for a third person *châshêḍ;* or was he interpreting again here? 'The good mind teaches' = 'I will teach through the good mind'; Ner. follows with *âsvâdayati;* and so does the parsi-pers. with *châshad.*

𐬵𐬀𐬱𐬌𐬯 ***, y. 44, 12 (J.* (sic) 𐬵𐬀𐬱𐬌𐬯𐬌𐬯). This is a mechanical union of the two words, 𐬌𐬯, instr. sg. nt. of 𐬀𐬯 (which see), = 'how', 'by what means', and 𐬵𐬌𐬯𐬌, 3d sg. improp. conj. of -𐬌𐬯, 'to be', = 'was it?', 'may it be?', qui fit = 'how does it happen?'; see S.B.E. XXXI, page 117. This sounds modern; but is the only solution for that text. 'Tradition', like all other authorities, had until then seen an abl. form of the pronoun in the word. So the pahl. has *min mamam* (= *min mâ*), seeing an ablative; the parsi-pers. *az chih;* Ner. *kasmât.*

𐬵𐬌𐬌(𐬀)𐬯, to assign to, to impart;

stem 𐬵𐬌𐬌(𐬀)𐬯

3d sg. pret. med. 𐬵𐬌𐬵𐬌𐬌(𐬀)𐬯 (J.* 𐬵𐬌𐬵𐬌(𐬀)𐬌𐬌(𐬀)𐬯 (sic)) y. 34, 13.

3d sg. aor. pass. 𐬎𐬀𐬱𐬎𐬀𐬱𐬀(𐬛)𐬯, .51, 15.

So the pahl. trlr. indicates in general with his form of *châshîḍanŏ*, or *châstanŏ;* Ner. with his *âsvâdaya-*. Have we a case of original velarisation here? I should say here that I have often suspected velarisation in 𐬎𐬀𐬱𐬀𐬯, w. f., also in 𐬎𐬀𐬱𐬀𐬯𐬀𐬯, read 𐬎𐬀𐬱𐬀𐬯, cp. quod.

Or we are tempted to see here a miswriting of the labial arising from the obscurity of the original pahlavi-avesta character), which might at one time express both 𐬱 and 𐬎; and are these words really 𐬯𐬀𐬙𐬀𐬱𐬎𐬯 = 𐬯𐬀𐬙𐬀𐬱𐬀𐬯𐬯, 𐬯𐬀𐬙𐬀𐬱𐬯 and 𐬎𐬀𐬱𐬎𐬯 = 𐬎𐬀𐬱𐬀𐬯𐬯 = 𐬎𐬀𐬱𐬯, formations from 𐬀𐬱𐬯?

𐬯𐬀𐬙𐬀𐬱𐬀𐬱𐬀(𐬛)𐬯, (J.* 𐬯𐬀𐬙𐬀𐬱(𐬛)𐬱𐬀𐬱𐬯 (sic)); see y. 34, 13, 3d sg. pret. med. of 𐬀𐬱𐬀𐬱𐬯 (which see) used as improper conj., 'was assigned', 'appointed', designabatur-netur, (the reward); possibly also used in the active sense, 'since it appointed (a reward)'. The pahl. trlr. reports the more critical passive-middle meaning, also seeing the 2d sg., *mûnat châshîḍŏ*. Ner. also has *âsvâdayaḥ;* the parsi-pers. trlr. did not report the pret. form; he has *châshad.*

𐬎𐬀𐬱𐬎𐬀𐬱𐬀(𐬛)𐬯, y. 51, 15 (J.* 𐬎𐬀𐬙𐬀𐬱𐬎𐬀𐬱𐬀(𐬛)𐬯), 3d sg. aor. pass. of 𐬀𐬱𐬀𐬱𐬀(𐬛)𐬯 (which see), was imparted. The pahl. trlr. gives his usual suggestion here in the sense of 'indicating', 'assigning', *châshêd;* so the parsi-pers. translates by a slip of the pen. But Ner. reports the recognition of a 1st sg. pret. med.; cp. 𐬎𐬀𐬙𐬀𐬱𐬯, 𐬎𐬀𐬙𐬀𐬱𐬀𐬵𐬀, 𐬎𐬀𐬱𐬯𐬀𐬵𐬀. He has *âsvâdayâmi.*

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Dictionary of the Gathic language of the Zend Avesta Vol. III Study of the five Zarathushtrian Gathas by Lawrence Mills, 1902.

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